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The CHRISTIAN CENTURY

A Journal of Religion

We Are Driven!

By Reinhold Niebuhr

Mr. Hoover Does A Good Day's Work

What Do Ministers Really Believe?

Editorials

The May Survey of Books

Fifteen Cents a Copy — May 1, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

May 1, 1929

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Making the Christian Mind

Dr. Atkins will forgive me for appropriating the title of his fine book. It flashed into my mind as I was reading this issue of The Christian Century, and I have been unable to dislodge it. For this, it seems to me, is what I can plainly see under way in these pages.

There is one editorial—and a tremendously stimulating one—that makes it look as though the Christian mind, or at least the clerical mind, needs some "making." And yet, that is a shallow observation. When you come to think about it, the very fact that there is this diversity of belief is the best of omens. The periods when men have thought alike (or avowed that they thought alike) and when the church has stagnated have been contemporaneous.

But now we turn from the editorial survey of conditions as they exist, to the articles and reviews that deal with what is to be. Miss Wilson writes on the ordination of women. By the time she sees her article in print she will probably be packing up to attend the Presbyterian general assembly, where the overture favoring letting women into the actual control of that church will come up for action. Miss Wilson, it is probably unnecessary to say, is the Y. W. C. A. leader who, after spending several years in India and in various positions of responsibility in this country, has recently been ordained as a Methodist minister. She collaborated with Canon Raven, of Liverpool, in writing the book on "Women in the Ministry" which has stirred so much interest.

Professor Niebuhr, of Union, writes of conditions as they are—a terrifying picture, but too obviously true—with a solemn warning as to what lies ahead. It is interesting, and fitting, to find him later on reviewing the work of Joseph Wood Krutch.

The choice of Professor Brightman, of Boston, for the review of the Coffin book was also one of those inevitable choices that lighten an editor's burdens. Then come two sociologists, Jensen of Missouri dealing with "The Art of Thinking," and Coulter of Ohio Wesleyan with the status of civilization. Two angles to the sociological problem—if mankind cannot be induced to do more and better thinking, civilization will go down.

Professor Foster, of Union, treats the book by Major Moton with the seriousness it deserves. Dr. Gilkey—I presume I should call him Dean Gilkey now, since they have made him dean of the chapel at the University of Chicago—lifts Dr. Bowie's life of Christ up into the realm where it must be considered; the realm of feeling and imagination, growing out of deep and living faith.

THE FIRST READER.

Next Week

The Christian Century will publish the article by

Dr. George H. Betts

Professor of Religious Education at Northwestern University

which was announced for presentation in the present issue

WHAT DOES ONE DO WHEN ONE WORSHIPS?

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, MAY 1, 1929 NUMBER 18

EDITORIAL

BRITAIN'S free churches have a custom of crowding the annual meetings of so many societies and denominations into one month that their ecclesiastical calendar comes to date, actually if informally, from the annual recurrence of the "May meetings." To some extent, this is likewise true in America. The principal denominational gatherings during the present month will, this year, be the general assemblies of the two major Presbyterian branches and the national council of the Congregational churches. The Congregational council, which opens at Detroit on May 28, promises little excitement. There will be a consideration of the adoption of a liturgy—something new under the sun for the descendants of the Pilgrim fathers, but more of an indication of a general drift within Protestantism as a whole than of any revolution within Congregationalism. The proposed unions with the Christian church and with the Universalists will be up for approval—and will be approved, it seems likely, without serious contest. But if there is to be any real controversy, its cause has yet to appear.

The May Meetings

Presbyterians Shy at Methodist Union

BUT if the Congregationalists provide little copy for the newspapers, the Northern Presbyterians, who will meet at St. Paul, can be relied on for excitement with as much regularity as the annual meetings of the D. A. R. Indications now are that the Princeton trouble will probably give the Presbyterian delegates their warmest debates. That matter will come back on the general assembly floor in almost exactly the same form as it stood when the assembly sent it away, seeking adjustment between the warring parties. It looks as though the issue could not be longer evaded. The Presbyterians will have to stand and be counted, and the result of the counting will go far toward fixing the dogmatic complexion of the denomination. At the same time, there is bound to be national interest in the Presbyterian response to the various union overtures that have been received from other churches. The report of the department on church cooperation and union, which has already been made public, shows what the assembly's policy is likely to be. Let the matter of union with the Methodists rest, the department advises, until union has been consummated with the Reformed Church in America and with the United Presbyterians. It is regarded as unlikely that "either our general assembly or our department of church cooperation will knowingly take any steps at any time in the direction of organic union with churches not of the Presbyterian family which will handicap our efforts toward organic union with the churches which are most intimately related to us in origin, history and experience." Presbyterian women hope to get action from the assembly improving their ecclesiastical rights, but they will be exceedingly lucky if their cause is not sidetracked in order to give the Princeton fight full possession of the field.

Russia, Too, Prefers the Simple Gospel

DISPATCHES from Moscow indicate that the Baptists of Russia have fallen afoul of the soviet authorities. There was a time a few years ago when the soviets seemed willing to encourage the activities of Protestant sects, or at least not to interfere with such activities. Protestant growth, the theory seemed to be, would produce Orthodox disintegration, and of all the ancient institutions which the soviets desired to eliminate the Orthodox church presented the hardest problem. But Protestant growth, certain correspondents intimate, has now reached the point where the Russian authorities think it needs to be held rigidly within bounds. Restrictions are therefore in order. These fall most severely on the Baptists, since the Baptists have been most successful in their efforts. The Baptist theological seminary in Moscow has been closed, and its president, the Rev. Ivanoff Krishnikoff, is reported to have been arrested. Mr. Krishnikoff is known to large numbers of Baptists in this country, having addressed the Baptist world alliance when it met in Toronto last year. Fur-

ther publication of Bibles has been forbidden, and the circulation of the Baptist paper has been arbitrarily reduced from 25,000 to 2,500 copies. Even more serious are two new laws, one of which limits the service of each Baptist minister to a single congregation, thus preventing extension work, and the other forbids any service by the churches except of a "spiritual" nature. All social service is thus taboo. Evidently the soviet authorities are of the same opinion as many American conservatives. They want the churches held to preaching the simple gospel, and the simpler the better.

Good News for the Indians

NO appointment made by the new administration is worthy of more praise than that which places Mr. Charles J. Rhoads at the head of the bureau of Indian affairs. Without passing judgment on all the charges that had been leveled against Commissioner Burke, it can safely be said that that official had certainly outlived his usefulness. Whether Mr. Hoover or Dr. Wilbur is responsible for inducing Mr. Rhoads to take the post cannot be known, but the Indians—and the country at large—owe gratitude to somebody. Mr. Rhoads has been the president of the Indian Rights' association. He represents the traditional Quaker interest in seeing that justice is done the red man. While his connections have been with what might be called the "conservative" wing of the movement to protect the Indians against exploitation, this will not necessarily have a determinative effect on his policy as a government officer. About all that the Indian problem has needed for its solving is intelligent interest and sympathy, together with active incorruptibility, on the part of those charged with the responsibility. All these virtues Mr. Rhoads brings to his task. The Christian Century, which has felt forced to say some things in criticism of previous administrations of the Indian bureau, greets the new commissioner with confidence that a better day is dawning.

China's Government Rounds Another Corner

CHINA'S nationalist government continues to give its lifelike impersonation of a man in a labyrinth. It comes to a new blind corner almost every week. But it manages to slip around the corners, and it does make progress toward ultimate escape. The speed with which the Nanking authorities broke up the incipient revolt of the left-wing elements that were in possession of the key Wuhan cities—the three cities of Wuchang, Hanyang and Hankow which lie athwart the Yangtze river in the center of China—shows that the existing government has more real power than any which has appeared in the last dozen years. But the military success won at Hankow is not as important as the two diplomatic successes won immediately afterward in the province of Shantung. Shantung seems fated to be an apple of oriental discord. Japanese troops have been holding its principal port, its railway and its capital, together with much of the rest of its territory, ever since the panicky period of 1927. In recent months, the province has been plagued with the presence of an army of bandits led by one of the discredited military freebooters who, after the nationalist victory last year, took refuge on Japanese territory. Now, in rapid succession, the nationalists have cleared the province of the army of this Chinese freebooter, have completed negotiations with the Japanese whereby the Japanese troops are withdrawn, and have worked out an agreement under which the troops of General Feng Yu-hsiang and of the Nanking government divide the patrolling of the province between them. This latter agreement may prove to be only temporary, but it at least postpones for a while any break between General Feng and Nanking. And every week in which the government survives adds to its strength.

The Resignation of Dr. Jefferson

AUGUST 29, 1930, seems a long time away, but when Dr. Charles E. Jefferson announces that after that date his voice will no longer be heard from the pulpit of the Broadway tabernacle, New York, the whole church will begin to dread its coming. New York church life—the church life of all America, for that matter—without the presence and preaching of Dr. Jefferson is difficult to contemplate. And Dr. Jefferson himself must find it hard to look forward to a day when he will no longer be in charge of the work of a driving, exacting, and thriving church. Readers of The Christian Century will remember the picture, which he drew in these pages a year ago, of a life that found its joy—and almost its whole expression—in the work of the pastorate. It is good to know that when Dr. Jefferson steps out of the pulpit at Broadway tabernacle it is with the intention of making himself available for service in other pulpits. And it is still better to be told that he will use his leisure to add to the books which he has already written one or two others, such as he has dreamed of writing for years, but which could not be accomplished while the demands of his parish lay heavily upon him. Dr. Jefferson has still a large work to do for American Christianity.

A Mystery of Current Journalism

NOTHING fascinates us more, and nothing baffles us more, than the way in which the newspapers of this country do their work. They are generally supposed to be edited in allegiance to the grand old slogan of "giving the public what it wants." Yet how

do the editors find out what the public wants? Here, for instance, is probably the best-known editorial page in the United States. It is printed in Emporia, Kansas, a city with somewhere around 10,000 inhabitants, most of whom have had their interests and tastes considerably fashioned by this page for as long as they have lived in the town. Yet this page gives space to a "feature" entitled "Your Broadway and Mine," which goes on, day after day, retailing the gossip of the theaters and actors of the 42nd street sector of New York, the whole couched in an extraordinary jargon that is scarcely intelligible to anybody except a Manhattan man-about-town. This is the way the stuff reads:

> Malcolmn C. Rorty, vice-prez of the Int Tel and Tel Corp., does witty verse for local rags under nom de plumes .... Perhaps the most sensible of the electrics in the Phourphlushing Phorties is the Hotel Forrest's sign, which phirst phlashes "Forrest" and then "For Rest" .... Gene Fowler, recent Morntelly chief, will go to China on a Standard Oiler .... Horrors Liveright, who said he was washed up with Maxwell Bo-vo-deo-do-denheim when Max was in that jam, will publish his novel, "Sixty Seconds" .... Arthur Hopkins, producer, couldn't get past page 10 of "Street Scene," the town's smash hit.

Can it be possible that this is what the American public, outside the purlieus of Times square, wants? It seems incredible. Yet this "feature" is paid for and printed by newspapers in every part of the country.

How They Brought the Peace News to Elmira

THE city of Elmira, New York, can give a valuable lesson to any other city in the United States on the technique of evoking widespread public interest in world peace and international affairs generally. Recently a conference was held there, beginning with an attendance of 1,700 people at the first evening session and packing the same auditorium with the same number of people at two forenoon and two afternoon sessions, with hundreds unable to gain admittance for the second evening program. The conference was projected by a college president, a pastor, and a woman who teaches economics in the college. It was intended to be no highbrow affair for the delectation of a select circle of intellectuals, but for business men, club and society women, college and high school students—the rank and file of Elmira's citizenship. The appropriate steps were taken to secure their attendance. A program presenting such speakers as George W. Wickersham, Brewer Eddy, Parker Moon, P. Whitwell Wilson, Alexander Lyons, Senor Felix Cordova Davila, of Porto Rico; M. I. X. Miller, S. J., and the editor of The Christian Century, was not merely provided, but announced, heralded, interpreted in advance by the press, and backed by nearly fifty organizations—Masons, Rotarians, association of commerce, women's clubs, churches, the newspapers, the American legion, Elmira college, the Elks, the Eagles, the Catholic Daughters, Y. M. and Y. W. C. A.—to name only a few. The whole city knew that the conference was going on. It is safe to say that Elmira has come nearer to telling its "last man" the good and solemn news of the outlawry of war than any other city in the land. But every other city could do as well if it tried as intelligently.

Rauschenbusch Memorial Fund Progresses

SUBSCRIPTIONS for the Walter Rauschenbusch Memorial lectureship are gradually bringing the fund toward the designated goal, but there is still opportunity for those who have a feeling of personal indebtedness to this great social leader and those who appreciate the unique quality of his service in quickening the conscience of the church to have a part in the enterprise. Cut off in his early prime, he did not live to see the social implications of Christianity given that recognition which they now have in common thought, even if not yet in effective action, and which they have primarily because of his fervent advocacy. His memory will not perish, but it is well that both his memory and his work be perpetuated by some such institution as that which has been proposed. The endowment will provide for a permanent lectureship on social ethics, the lectures first to be delivered at Colgate-Rochester divinity school where he taught, and then given at other places or published at a popular price for wide distribution. Whatever projects into the future the light which came from Rauschenbusch's radiant personality and the warmth that came from his glowing heart will be worth all that it costs. The fund is being raised under the sponsorship of a large national committee, the chairman of which is Orlo J. Price, 300 Alexander St., Rochester, New York.

Glorifying the Catholic Priesthood

CATHOLICS sometimes wonder why Protestants should be apprehensive lest the priesthood exert too much influence over the laity in matters not strictly within the realm of religion. It is easily possible to exaggerate that influence, especially in so far as relates to intelligent persons. But when the Protestant observes the power and dignity which are ascribed to the priesthood with reference to divine things, it is not wholly unreasonable that he should suspect that, in the minds of the ignorant, some of this prestige may carry over into the secular realm. A current issue of a Catholic paper quotes the following from a priest: "Who received your soul as it entered on its spiritual life by baptism? The priest. Who nourished it and gave it strength on its pilgrimage? The priest. Who will prepare it to go before God? The priest. If the soul should die from sin, who will call it back to life and give it rest and peace? The priest. Of what use would a house of gold be,

if you had not one to open the door for you? The priest has the key for the treasures of heaven. He opens the door and he distributes the gifts of God. If you went to confession to the blessed Virgin or to an angel, could they absolve you? No. The blessed Virgin Mary could not call her divine Son down into the host, and were the heavenly court of angels to exert their power, they could not absolve you from one venial sin. A priest, no matter how humble he be, can do these. He can say to you, 'Go, your sins are forgiven you.' Therefore, honor and support the priest and pray for him."

Mr. Hoover Does a Good Day's Work

IN one day last week, Herbert Hoover made it clear what were to be the important emphases in both the domestic and international spheres of presidential policy. Walking into the meeting of the Associated Press in New York on April 22, he laid bare the lawlessness of his own nation as no President has ever dared to do, and warned of impending danger to our democracy unless reverence for law could be re-established. At almost the same hour Mr. Hoover's personal representative, Ambassador Hugh Gibson, walked into the meeting of the limitation of armaments conference in Geneva and in the name of the government of the United States condemned the survival of great armament systems in a world which has outlawed war, and offered the fullest cooperation of the United States in effective measures of disarmament. At home and abroad, facing what he conceives to be the fundamental problems which confront his administration nationally and internationally, Mr. Hoover, in that one day, took his place as the moral leader which the President of the United States should be.

Has ever a President spoken to America, and of America, as Mr. Hoover spoke in his New York speech? Presidents are supposed, when they speak, either to say nothing volubly or to "make the eagle scream." Presidents are accustomed to flatter the nation. Mr. Hoover made the eagle scream, but not with pride. He painted a picture of an America that is "not suffering from an ephemeral crime wave, but from a subsidence of our foundations." He gave figures, terrible figures, showing the ominous growth of crime—crimes of violence and crimes of premeditation. He even dared to compare our criminal record with that of Great Britain, to our shame. And he put all the authority of his position behind his solemn warning when he said: "We are facing today . . . the possibility that respect for law as law is fading from the sensibilities of our people."

What must be done to restore the national foundations? Mr. Hoover ran rapidly over a list of judicial reforms, and acknowledged that his administration could help by raising the quality of appointments to public office. But, with these obvious aids to better law enforcement recognized, the President forged ahead to put his finger on the core of the problem. "The basic question [is that] of the understanding, the ideals, the relationship of the individual citizen to the law itself." The words that followed should be printed in bold-faced type by every newspaper in the country; they should be displayed where they could not be overlooked in every post-office and public building:

> The problem of law enforcement is not alone a function or business of government. If law can be upheld only by enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it—the duty to order his own actions, to so weigh the effect of his example, that his conduct shall be a positive force in his community with respect to the law.

It was in this connection that the President appealed to the press. He acknowledged the difficulties under which the press must do its work. He reaffirmed the absolute freedom of the press to discuss public questions. But he pilloried before the conscience of the nation the paper which can encourage citizens to defy any law. He placed upon the consciences of all editors the harm which they do by allowing a false romanticization of criminals. And when he accused the press of "flippance" in its treatment of a situation which strikes at the republic's foundations, he not only coined a word, but put into a sentence the essence of the peril which the newspaper frequently constitutes to a democratic state.

We feel impelled to call attention to the courage which Mr. Hoover showed in speaking of the press, and to the press, as he did. Mr. Hoover is a new President. He has his standing with the country still to win. To a large extent, the standing of a public officer is in the hands of the press. If he can contrive to remain on good terms with the newspapers, they will contrive to make the country believe that he is a worthy official. But if the newspapers start out to ruin a public officer, they can dig even for a President a grave both wide and deep. In his New York speech, Mr. Hoover publicly admonished the press as no chief executive ever admonished it before. What effect it will produce in the attitude of the press toward him will be a more than interesting commentary on the spirit of the press itself.

But there is another evidence of Mr. Hoover's courage in his New York speech which deserves even greater applause. For years, as the shadow of increasing lawlessness has crept across our national life, the nation has been waiting, listening, hoping for a President who would raise a banner and put himself personally at the head of the forces of law observance. Mr. Hoover gave promise of doing that very thing in his inaugural address. Now, in

his New York speech, he has definitely placed himself at the front of the line of battle:

> It may be said by some that the larger responsibility for the enforcement of laws against crime rests with state and local authorities and it does not concern the federal government. But it does concern the President of the United States, both as a citizen and as the one upon whom rests the primary responsibility of leadership for the establishment of standards of law enforcement in this country.

"Primary responsibility of leadership for the establishment of standards of law enforcement"—this is the voice of the President-leader for whom the country has long waited!

Turn now to Geneva. Another armaments reduction conference is in session—the third. It is puttering and pottering along, as pointless, as programless, as patently headed toward futility as the two that have preceded. The statesmen who compose the membership realize how ineffectual is the whole proceeding, and keep assuring each other that unless something is done the socialists or the communists or some other bogeys will come out of the international woods to devour them all together. But nothing is done; nothing, that is, save to toss the very sensible Russian proposal for progressive disarmament into the waste basket.

And then, at just about the hour Mr. Hoover is walking into the New York meeting, his personal representative, Mr. Gibson, asks for a special meeting of the conference, which is hastily summoned by telephone. Mr. Gibson presents a paper which, as he says, comes out of the background of recent lengthy discussions with President Hoover. As he reads, a great draught of fresh air seems to blow through the musty chambers. There is a quickening of pulse. Men lean forward. At the final word, a British undersecretary for foreign affairs rushes to a cross-channel telephone. A Parisian journalist dashes for a telegraph wire. Big type jumps on the bulletin boards of Berlin, Rome, Tokyo. The battle line in the struggle for disarmament, for world peace, moves forward to a new trench.

What was it that Mr. Gibson, speaking for Mr. Hoover, said? It was the thing that the man on the street—the man on any street, whether in Europe or Asia or America—has been saying during all the dreary days while admiral-experts have wrangled fruitlessly. Yet it was the thing that no government seemed willing to say openly, officially, as a challenge and as a promise to other governments. "We have signed the Kellogg pact," said Mr. Hoover's messenger, in effect. "We mean to observe the pledges we have made. Then why can we not start at once the business of reduction of armaments?"

> My government (said Mr. Gibson) has always felt that we need no exact balance of ships and guns which can be based only upon the idea of conflict. What is really wanted is a common-sense agreement based on the idea that we are going to be friends and settle our problems by peaceful means. My government never believed that an effective approach to the problem of disarmament could be made by methods of reduction of armaments alone. It feels that genuine disarmament will follow only from a change of attitude toward the use of force in the settlement of international disputes. Therefore I venture to make an appeal to the countries here represented to examine the problem afresh in the hope that they will find in the general world conditions and in the solemn obligations they have taken reassurance as to security and that they will find in this the confidence to enable them to dispense with the armaments which hitherto have seemed to be so essential.

There are fine passages all through the American statement, such as the passage in which "the old fears and suspicions" and the "lessons of the old strategies" are put in contrast with the new world condition under the peace pact; the passage in which the ridiculous outcome of the experts' "limitation" by preserving or increasing armaments is contrasted with the actual reduction which the world requires; or the passages in which various methods of reduction are considered, one after another, and it is made plain that the United States will approve any of them, and undergo the sacrifices necessary under any of them, so long as actual reduction of naval armaments takes place. "We are willing," said Mr. Gibson, "to agree to any reduction, however drastic, for naval tonnage which leaves no type of war vessel unrestricted."

It is at this point, of course, that the Hoover message will be subjected to criticism. To favor disarmament is one thing; no political leader in the world but must avow his loyalty to the principle. But to put forward detailed methods of disarmament is something else again. It is in the conduct of the details of negotiation that the desire of all nations for a reduction of the armament burden has hitherto come to frustration. However, the message given by Mr. Gibson to the Geneva conference awakens a solid expectation because, while giving passing approval to several suggested methods of procedure that have already been brought forward, he makes it clear that the only insistent American demand is that there be *some* method of mutual disarmament put into effect without delay.

In one day, Mr. Hoover thus made clear to the world the major policies of his administration. Speaking in his own person in New York, he showed that what economy had been to Mr. Coolidge, the re-establishment of the foundations of democracy in reverence for law was to be to his successor. And speaking through his messenger in Geneva, he showed that he meant to take the peace pact bequeathed him by the previous administration and use it in every development of international events to establish a true peace. "If we are honest," said the American message to the Geneva conference, "if our solemn promise in the pact means anything, there is no justification for a continuation of war-taxed peace." This is the voice of a holy impatience, an impatience that refuses to be silent or inert while pettifoggers betray the desires of mankind. Neither challenge—that to

the nation or that to the world—will fail to clear the air of sophistry and rouse those to whom it was addressed to action.

What Do Ministers Really Believe?

WHAT do ministers believe? Do they believe what they preach and preach what they believe? Do young ministers believe what old ministers believe? Do the ministers of the evangelical churches in general, or those of any single denomination in particular, exhibit sufficient uniformity of belief to justify the teaching of any definite and fairly extensive list of Christian doctrines?

These are some of the questions asked and—with the possible exception of the second—answered in a recent study by Professor George H. Betts,* published under the title, "The Beliefs of 700 Ministers." The inquiry was instituted not for the purpose of evaluating any doctrines, whether old or new, nor for the purpose of uncovering any possible inconsistency between the private professions and the public deliverances of the clergy, but solely with a view to determining what beliefs may legitimately be incorporated into the curriculum of religious education for the young in view of the actual beliefs of their religious leaders. We have all heard someone described as "more Catholic than the pope," or as "more Irish than Cork," but it would seem to be scarcely worth while to try to teach the young to be more orthodox than the ministry. Nor would it seem to be either a practical or a defensible program to insist upon a greater uniformity of doctrinal teaching in the church schools of a given denomination than is manifested by the ministers of that denomination.

The question as to whether ministers believe what they preach should doubtless be answered in the affirmative. The study presents no data on this point. One must rely upon one's own judgment and observation, but we would hazard the opinion that the preachers who specifically and categorically preach what they do not believe are few. There are many more who believe what they do not consider it expedient to preach, and thus allow their hearers to form a distorted idea of their doctrinal positions. But leaving preaching out of the account, the author of this study has undertaken to obtain an accurate composite picture of the minds of the ministers by the simple process of asking a large number of them to put their theological and religious opinions on record by answering a questionnaire containing 56 items. Five hundred active ministers of varying ages and two hundred young ministers who are still in graduate theological schools, and many of whom are already in charge of churches, responded to this invitation. Seven major denominations—Baptist, Congregational, Episcopalian, Evangelical, Lutheran, Methodist and Presbyterian—are each represented by from thirty to more than a hundred replies.

Disregarding for the moment minor shadings, some of which are in themselves highly interesting and significant, the diverse answers to these 56 questions build up the definition of two rather distinct types of thought. One stresses the supernatural, the miraculous, the accuracy and authority of scripture and the older doctrines which have been derived from a literal interpretation of it. The other emphasizes natural processes and humanistic values, the moral and cultural aspects of religion, and the essential unity and continuity of the spiritual with the natural world. If we may call these, respectively, the "conservative" and the "liberal" views, then, roughly speaking, two-thirds of the active ministers are conservative and four-fifths of the theological students are liberal. This gap between the index figures of orthodoxy for the older and the younger ministers is one of the most significant revelations of the study, though it is not directly related to the purpose for which it was undertaken.

Another by-product of the inquiry is a certain amount of information as to the doctrinal complexion of the several denominations, though the number of replies from each was not sufficient to justify laying too much stress upon this. Still, it is interesting so far as it goes. At the cost of considerable arithmetical computation, after selecting from Professor Betts' list of questions 24 to which affirmative answers indicated a conservative view—questions relating to God, Jesus, miracles, revelation and inspiration, prophecy, heaven and hell as literal places, evolution, immortality, the resurrection of the body, and the church—it was discovered that the percentages of conservative orthodoxy are as follows: Lutherans, 94; Evangelical, 71; Baptists, 70; Presbyterians, 58; Episcopalians, 58; Methodists, 46; Congregationalists, 26. The average for the whole ministerial group was 63 per cent; for the student group, 22. The Congregationalists, it will be observed, are almost as liberal as the youth, and the Methodists are considerably more liberal than the group next above them. The Lutherans would have led by a still wider margin if twenty per cent of them had not refused to profess belief in heaven and hell as literal localities. The Episcopalians were liberal on evolution and biblical questions but conservative on matters relating to the church, the sacraments, the atonement and the bodily resurrection and ascension. But it should be said again that the numbers represented in each denomination are too small to admit of giving much weight to these denominational comparisons.

From the results as a whole, three facts emerge with a sufficient basis of statistical evidence to make

*The Beliefs of 700 Ministers, and Their Meaning for Religious Education. By George H. Betts. The Abingdon Press, $1.00.

them as certain as they are significant: First, that the only proposition which commands the unanimous support of all the ministers is that God exists. Second, that a creed containing only those articles affirmed by as many as eighty per cent of these five hundred ministers (omitting for the present the youthful radicals), would be very brief indeed, containing only the affirmations that God exists in three persons, omnipresent and perfect in moral qualities, that his relation to men is best expressed by the term "Father," that Jesus was tempted but without sin, that he raised the dead, himself rose from the dead, ascended into heaven and is now interceding for us, that there is a continuance of life after death, and that God now acts through the Holy Spirit. (Curiously, only 57 per cent of all the ministers believe that heaven is a place, but 84 per cent believe that Jesus visibly and literally ascended into it.) Third, that there is a very wide divergence of belief within all of the denominations except the Lutheran. In only that one denomination did as many as eighty per cent of the ministers agree in their answers to half of the questions. There seems to be the smallest degree of doctrinal uniformity among the Methodists, who could muster eighty per cent in agreement upon only 11 of the 56 items.

To begin with this last fact, what are the implications of such patent diversity of doctrine within the leading denominations? One obvious implication is that the moth-eaten argument for the maintenance of denominational separations on the ground that "people will never think alike" is no longer serviceable. It is perfectly true that people will never think alike; so true that the statement has no value as an argument for denominations; for people do not think alike even within the limits of a single denomination having such an effective central organization as the Methodist church. There was not a single proposition in the whole list upon which the 111 Methodist preachers agreed unanimously except that there is a God who may properly be thought of as a "Father" and that Jesus was tempted, and practically no one in any denomination denied either of these propositions. If there is room for such doctrinal differences within a single denomination, it is folly to pretend that there must be a multiplicity of denominations to give opportunity for differences of opinion on matters of doctrine. That argument is a survival from the days when denominations were doctrinally homogeneous. Now they are not.

For religious education, the conclusion which must be drawn from the facts is that no denomination, except perhaps the Lutheran, has any right to impose upon its young people a doctrinal curriculum of other than the simplest type. An argument might be constructed in support of the policy of holding the clergy to a stricter standard of orthodoxy than is required of the laity, as is done in some denominations; but nothing whatever can be said in favor of holding the children to a stricter conformity than the clergy. No church can successfully, or legitimately, or even honestly, teach as essentials of Christian faith what its own ministry does not believe. If any have in mind a program of thorough indoctrination of the children through the Sunday schools, it might be suggested that they try it on the clergy first. Whatever is to be the content of the curriculum of religious education, it is evidently not going to be an agreed consensus of doctrine, either denominational or interdenominational.

For some, the evidence of the doctrinal heterogeneity of the evangelical Protestant ministry and its trend away from the traditional dogmas will be occasion for profound grief and apprehension; for others, an occasion for rejoicing over the disintegration, and therefore the weakening, of the whole Protestant movement. Both grief and glee are premature. Before either can signify anything more than the reactions of personal prejudices, there must be some study of the correlation between clerical orthodoxy and effectiveness in moral and spiritual leadership. There must be some scale for testing, or at least some criteria for judging, the value of the results of a ministry.

It will not be entirely easy to formulate such criteria so as to command general agreement, for one reason why there are so many varieties of opinion on doctrinal questions is that there are so many opinions as to what results religion should be expected to produce. But would anyone have the temerity to say that the relative efficiency of the denominations as forces for the enrichment and redemption of the lives of men is proportionate to the index of their orthodoxy, with the Lutherans at the head of the list and the Methodists and Congregationalists at the bottom? Or, in the case of individual ministers, that their value to the kingdom of God may be estimated by the percentage of their conformity to the traditional doctrines?

John the Baptist

A VOICE crying in the wilderness:
"Make his paths straight;"
Eyes that searched souls
And found their Savior;
A high heart undismayed
By Pharisees
Or despots;
A speechless head upon a salver—

This is the stuff martyrs are made of;
This was the pioneer,
Who hewed a way through the wilderness
For One
The latchet of whose shoes
He thought himself unworthy to unloose.

EARL MARLATT.

We Are Being Driven!

By Reinhold Niebuhr

MR. C. F. ANDREWS, whose recent visit to America brought new inspiration and spiritual guidance to many of us, summed up his impressions of our civilization in the words: "You are not driving the machine of civilization; you are being driven." Those words have rather haunted my mind: You are being driven.

I had lunch with a friend who is an executive in the automobile business. He told me of four men in his organization who recently died very suddenly. Each one of them, he said, was in the prime of his life. All of them died between the ages of 35 and 50. One of them died of pneumonia, another of influenza, and a third after an operation. All of them had overworked and were ready prey for the first disease that came along. "It was the pace that killed them," said my friend.

The Pace That Kills

I asked him what made the pace so killing. He told me of the hectic nature of the competitive game in the automobile business. Not long since there were yearly automobile models. Recently some of the companies began to bring out new models in the middle of the year and everyone had to follow suit. That has not been the end of the matter. Models are now coming out in quarterly installments. Production is barely going on a new model when another company brings out, let us say, an eight-cylinder model at a new low price. The whole selling game, not only in this price range, but in the adjoining price fields, is immediately disrupted. Experimental departments are hurriedly called upon to rush contemplated models to completion in order to meet the new competitive threat. Perhaps the competitive struggle demands a new price cut. Subsidiary companies are forced to hand in new low bids. They cut their prices and find themselves losing money. In an effort to escape losses they cut the quality of their goods and the buying company must make hectic efforts to supervise production in subsidiary plants and insure the higher quality. The supervising effort slows up production and production managers lose their sleep.

Off with His Head

Or the company puts out a new model and prices it upon the basis of, let us say, a 500 car per day production. The car will not sell at the figure set. The price is cut and production is speeded up to 1,000 cars per day, not because there is a demand for the car, but because there is none. It will be easier to sell 1,000 cars per day at a lower figure than to sell 500 at a higher figure. At least the sales manager thinks so. If he makes the wrong guess, off goes his head. These men are taking long chances. Sometimes they succeed and sometimes they don't. No wonder they feel no more secure in their jobs than the poor devils who are on the production lines. These high-priced executives may be feathering their nests while the game is good, but they are being driven.

I speak to my friend the doctor. He tells me of a production official under his care who might benefit from his ministrations except for the fact that the root of his difficulty is nerves and he is too uneasy in his enforced period of convalescence to gain any benefit from it. Why is he so uneasy? He is afraid that his substitute will get his job while he is away from his desk. The company may discover that he is dispensable. If his salary is high, that may be all the more reason why his job is insecure. Discretion prevents the doctor from mentioning any names, but I know a half dozen men who fit his description. They are all being driven by the system, even while less fortunate victims than they imagine them to be the masters of the scheme.

Piece Rates

Mr. A. is the father of a family of four. His wages have heretofore been adequate. He works on piece rates. The new model upon which he is now working offers special difficulties which reduce his daily wage $1.20 per day. He and his companions are desperate. Family budgets must be pared. Efforts to get the company to increase piece rates are unavailing. The men are unorganized. In a similar situation another group of men went out on strike. The company merely brought men in from other plants to take their places and all of them had to scramble back for their jobs. The company insists that it cannot raise piece rates and keep its product in competition with other competing concerns. Meanwhile men are gambling on the stock exchange on the increased earnings of the company. But the man who runs the company has to keep profits high or lose his job. He is only a hireling and is driven by the competitive struggle on the one hand and the mad greed of the money centers on the other. Everyone in this tragedy is being driven.

The automobile dealer in B. was doing quite well until the company recently insisted that he take ten cars per month more than he had been previously expected to sell. He keeps a card index of all prospective buyers and they are regularly canvased. But his salesmen are not the only canvasers. In spite of frantic efforts and the employment of new salesmen he cannot move all his cars. Piteous appeals to the home office result in the suggestion that a change in agency may be necessary in this town since the company is advised that a rival agency is able to sell quite a number of cars more than the new quota assigned to him. The poor fellow is in agony running between

the bank where he tries to arrange adequate credits and his salesmen meetings where he gives fervid pep talks. He is certainly being driven.

The salesmen who came to see me this week in an effort to sell me the X car was here a month ago with an eloquent appeal to buy the Y car. I ask him what made him transfer his allegiance. He tries to bluff his way through and begins to extol the superior virtues of his new product. He transferred his loyalty because he wants the opportunity to "sell a real car." I tell him that I am not innocent and ask him to tell me the truth. He gradually thaws out, discards all his sales lingo, and tells me a pitiful story. The old agency made him take in used cars at too high prices and then forced him to take part of the losses. In order to sell cars at all, he found himself offering too much for the old ones and yet missing the bonuses which might have made the losses good. He had to quit and was now working for "white men"; but he was not selling the cars. I meditate upon the kind of self-respect which a man must have who inside of a month can visit an identical prospect with two altogether different stories. I feel spiritually very superior to him. But then, I am not trying to support a family by selling automobiles. The poor fellow is being driven.

Into the Rat Cage

Mrs. C. consults me about her family problems. Most of the difficulties seem to arise out of squabbles over the family budget. She insists that her husband is making enough money to support the family decently if he would not fall prey to every salesman who comes along. "We have had a new automobile every year for three years," she declares, "and we never finish making monthly payments. These salesmen appeal to his pride and he is too weak to resist them." I feel sorry for her, but I remember the salesman of last week and decide that one must not be too censorious with drivers who are themselves driven.

Mr. D., whom I met in the Pullman smoker, is a clothing salesman. He pours a long tale of woe into my ears. The clothing business is not what it used to be. Dealers are demanding credit where once they paid cash and even then they take less goods than they used to. Why do they demand credit, I ask. They are selling their goods on the partial payment plan. People are so stocked up with obligations on radios and cars that they cannot buy clothes at all if they do not buy them on time. So the clothing business is in a bad slump, according to my chance confidant. Here is another victim of the game.

I go to the motor metropolis and hear tales of phenomenal production. Every factory is running at full speed. What, then, are these thousands of men doing in the lines before the employment agencies? One of the companies advertised some months ago that it would take on thousands of new men. It is now employing about two hundred a day. But the men are still streaming in from all parts of the land and standing wearily in the employment lines. Where do they come from? From every section of a prosperous country which is making rapid progress in displacing men with machines so that it can produce more and more goods with less and less men. Everyone is driven to get rid of the goods; and still there are thousands of men without employment. These men are not driven. They are merely trying futilely to get into the rat cage of our machine civilization rather than perish outside without food.

The Vicious Circle

While meditating upon these weighty and dismal facts I take the subway to the city. I get lost in a subway crush which reduces human beings to a state of animality and beggars all description. I wonder how poor mortals can bear such an ordeal twice a day. My neighbor, crushed against me so that I feel his breath in my ear, bewails the fact that the supreme court did not grant a seven-cent fare. If a higher fare had been granted, he argues, there would be new subways and less congestion. I am too uncomfortable too argue. But I know that new subways would mean higher real estate values and that higher real estate values would necessitate new and bigger buildings and that bigger buildings would fill these subways as soon as they are built.

We seem to be in a vicious circle whether we are producing goods or trying to get to the place where we can produce. We erect buildings not to house people, but to make an investment profitable; just as we produce goods not for the sake of supplying the wants of men, but to keep a productive process going. We are not the masters, but the victims of our tools. No wonder Mr. Andrews was glad to quit our shores and return to India. The people are poor there, but they are not haunted. Sometimes they perish in poverty. But we will probably perish in war. We are trying to escape the circle in which we find ourselves at home by exporting gold and goods to the rest of the world. The rest of the world does not like our growing economic overlordship. But as long as we must keep this productive process going we cannot bother to avert the danger of an ultimate international catastrophe. Perhaps we must content ourselves with the consolation that it is more glorious to die upon the field of battle than to perish in hunger.

Poem Composed During a Prayer

THIS preacher tells how wonderful the heavens are.
I wonder if he ever really saw a star.
Heaven and earth, he says, show forth the power of God.
But did he ever truly look on sky and sod?

KENNETH W. PORTER.

Is There a Last Analysis?

By Elizabeth Wilson

ANY discussion of the limited place which twentieth century women church members hold, compared with that of twentieth century men church members, is apt to end, "In the last analysis, after all that is said, the real reason is . . . ." These cited reasons vary greatly in content, intent and extent, and cannot be anticipated because the speaker is a man or a woman. The pastor's wife who wrote, "I do not favor them acting as elders," would probably meet some elder's wife who does not favor them acting as pastors, and also plenty of pastors and elders with the same attitude. Other men are keenly concerned to remove man-made limitations, and are freely giving comfort and aid to the women who ask for the changes, knowing that these are sought for the advantage of the whole company of Christian believers.

Any discussion of this question is apt to begin with, "What do the women want now?" or, "Are we women members, or are we not?"

What Women Want

What women want is the removal of all legislation which restricts to men full membership—that is, voting, office bearing and spiritual service. What they do not want is to feminize the church, even to the extent of full proportionate representation, nor to usurp places for which they are not fitted, nor to enter into competition with men clergy. They know they are members when the attendance is counted and systematic giving envelopes are distributed, and the Ladies' Aid is called on to wipe out any deficit, and when a denominational rallying cry is heard. The frequent classification of "the church and the women" reminds them of that earlier category, "fish, flesh, and good red herring." "But why not simply say 'the church,' " they inquire, "and provide clubs and meetings for men in the full program, as well as those for women, young people and children?"

Last year the Jerusalem conference resolved to apply "the principle of equality of Christ to the rights of men and women." This winter, the Foreign Missions Conference of North America, meeting in Detroit, listened to Miss Lucy Wang, president-elect of Hwanan college, China, as their most compelling speaker, conducted business under the chairmanship of Miss Sarah S. Lyon of the Young Women's Christian association, and elected as president for the coming year Miss Helen B. Calder, of the American board.

Present Status

A recent study of the relative place of women in the church, brought in statistics and opinions from 114 denominations, Protestant and Catholic, and, while a few papers were incomplete, the tabulation shows that in 75 of these denominations, women had full status in the local church, while in 35 they had not; in 76 they had full status in the highest denominational body, in 35 they had not; in 43 denominations they were ordained as ministers on exactly the same terms as men, in 61 they were not.

An intensive study of 22 of the above denominations showed certain groups recognizing men and women equally as laymen and clergy—the Northern Baptists, the Christian church, the Congregationalists, the Disciples of Christ, the Society of Friends, which are all administered by the congregational form of government; the African Methodist Episcopal Zion church, and the United Brethren in Christ, administered by bishops. In six of these 22 denominations, women are not eligible universally to membership in the sessions, or consistories, or vestries, nor in the highest denominational body, nor are they ordained as ministers—namely, the Northern Presbyterians, the Southern Presbyterians, the United Presbyterians, the Dutch Reformed church, the German Reformed church, all synodical in government, and the Protestant Episcopal church. In two others of the congregational type, two of the synodical and five of the episcopal, laity rights are almost fully granted, but ordination is not given at all, or not on the same terms as to men.

Varied Tasks

Changes are taking place in all these groups. A magazine article on "The Christian Ministry," written by a professor in a theological seminary which graduates women as a matter of course, recently stated, "What the young man or woman headed for the pulpit should remember is that preaching can fulfill an indispensable function in the community," but he also suggested other fields for them as ministers of religion and servants of the church. The reasonableness of this advice is supported by the list of occupations reported for 100 ordained women in the Congregational year book for 1927. Some are pastors of local churches in their own or other denominations, others are joint pastors with their husbands, or assistant pastors. At least four are foreign missionaries, two are secretaries of church boards, one is field representative for women's work in her own state, another is director of town and country church work in another state; one is professor of biblical literature in Mt. Holyoke college, still another is dean of women at a state normal school.

The most striking illustration of inch-by-inch progress is in the Methodist Episcopal church. In 1872, laymen were admitted to the general conference, the highest court of the church, originally composed exclusively of preachers, but in 1888 when five women were elected as delegates from their annual confer-

nces, they were refused seats. It was not until 1904 hat this church "finally opened its doors, and said ith a belated, but nevertheless gracious and hospitale gesture, 'Enter, Madam'." Women had formerly een licensed as local preachers, but this sanction was evoked in 1880, and not renewed until 1920. This enewal was followed in 1924 by action to ordain omen, since many qualified women had been licensed nd appointed as supplies to vacant pastoral charges. Deacon's orders—in the "local" ministry opened by he action of 1924—convey authority to preach, to onduct divine worship, to solemnize matrimony, to adinister baptism, and to assist in the administration f the Lord's supper. Further study leads to elder's rders, which permit the holder, man or woman, to dminister the Lord's supper. This is the highest rder, yet it does not change the status of the local reacher to traveling preacher; that is done by admission to the annual conferences, which guarantees church to every effective minister. In 1928, although at least 120 women pastors were said to be oing excellent work, a motion to admit them to the nnual conferences failed to pass, but the strong minority report from the committee found a genial and ocal response in the conference, and, incidentally, he "greatest emotional thrill" of this conference eems to have been caused by the speech of a woman elegate, Miss Helen Kim, of Korea.

In the Episcopal Church

It has been seen that the Protestant Episcopal hurch, and certain of the Presbyterian bodies (the umberland Presbyterians, however, ordain women) nswered, "No, No, No," as to woman's equal tatus in the local church, the highest denominational ody, and the ministry. The 125th anniversary numer of the Churchman, printed, on March 2, an editorial, "The Shackled Church Woman," which called ttention to the fact that while woman is steadily merging in almost every avenue of life, business and rofession, including medicine, law, art, science and conomics, she is still shackled by tradition in the hurch of Christ.

> Is a pastor or rector to be called? Who calls him? Is there a bishop to be chosen? Who chooses him? Is there an important movement launched which affects the policy of the church, or which has to do with a new or altered building, or a change of location? Who launches it? Is there a ritual to be revised, or a prayer book to be renovated? Who revises it? Who renovates it? Is an election of vestry to be had? Who is eligible to it? These queries are not advanced impertinently but rather with a challenging pertinence, which should be apparent to all lovers of justice, and to all fair-minded observers of organized Christianity. Shall the women of the church forever be kept in bondage to "kitchen service" in God's church, or will the men of the church decide to apply themselves to this matter of fundamental injustice, and "allow" women to emerge?

The only difficulty with a pronouncement of this ort is that not all men who can vote subscribe to heir church papers, and read the editorials on topics which do not interest them. However, the Churchman again, on March 16, added to a full-page editorial, "Shall Women be Ministers?" a contributed article by Mary E. Bakewell, "The Impatience of Woman—Shall She Continue to be a Slave in the Parish House Kitchen?" and a further contribution by James E. Mitchel, "Why Men Do Not Go to Church: Based on an Inquiry to the Men Themselves."

Canon Raven's Appeal

The editorial was in reality a review of the book by Dr. Charles E. Raven, canon of Liverpool cathedral, first published in England under the title "Women and Holy Orders," now published with an American factual survey as "Women and the Ministry." His appeal to the Church of England to delay no longer to receive women into full clerical privileges is strengthened by statements regarding the adoption of this course by most of the Free churches of Britain. Dr. Raven is quoted: "If it is important that the church should meet the call of the world for the universal gospel, it is not less important for it to foster and promote the spiritual growth of womanhood and the partnership of all the children of God, in service to their common Father, and as equal in his family. It cannot do so, unless it accepts both sexes as eligible for ordination." "The impatient woman" questions the right of a church to leave unutilized talents and abilities simply because they belong to women, who are regarded as segregated and inferior.

However, the study previously referred to had returns from Protestant Episcopal parishes in 21 states and Hawaii where women are now elected to the vestry. Even in this conservative communion, there is progress.

Presbyterian Practice

The general council of the Presbyterian church has just voted to send up to their general assembly in May an overture to amend the church government so that women church members may be ordained as ruling elders, thus gaining eligibility to sessions, presbyteries, synods and the general assembly itself, as well as to the ministry, as their Presbyterian sisters in Japan are now eligible. The moderator further authorized the circulation of a pamphlet, "Causes of Unrest among the Women of the Church," which had been prepared by Mrs. Fred S. Bennett, vice-president of the Presbyterian board of national missions, and Miss Margaret E. Hodge, vice-president of the Presbyterian board of foreign missions; and a call to one hundred other representative Presbyterian women to assemble in special convention immediately preceding the general assembly. This overture requires approval by the general assembly, and a majority of all presbyteries—that is to say, a masculine vote.

Today it seems as if the arguments to be sought

were not those for granting the full fellowship of women in the church, but arguments for resisting it. This last analysis is always descending, without having as yet found the underlying granite. Paul's rules for the oriental days of early Christian worship have been held as applicable to all subsequent countries and customs, and opponents to the admission of women quote them "if they can find no other excuse," although "his notion is respected but not followed," even by many of the older people, and "the young men do not oppose this on scriptural grounds," while "many of our laymen do not know that verse is in the scriptures."

Objections

Others say that, even as matters are now, the women have more than half of the power and influence in the church. Why change?

Others that the church now affords to women all the opportunities desired for their fullest development and service.

While some men are certain that women prefer to work alone, some of the women explain that they have never had a chance to work with men on an equality, and that preference does not enter into the case, adding that they would rather work with mixed groups on matters of vital policy, than busy themselves with some of the "trifling and piffling" things which stand for church work for women.

Others believe that woman's particular contribution can best be given by women working alone, which special contribution has been described in radically different terms, ranging from a gentle moral influence to keeping "steam in the boiler, so that the engine will move when the man engineer opens the throttle."

Some say that men prefer to work alone, that they do not understand and enjoy the type of women who usually go in for church work, and resent the presence of women in church management.

It is feared that men would be driven away from the church if women shared in its direction. "Too many shun it now, as an organization for women and children," and the only way to insure the interest of men is to continue the leadership in their hands alone."

Frequently the remark is made that women are "not fitted." This goes down to misunderstanding, and sex prejudice and discrimination, and "the elemental idea that inferiority and superiority are determined by biology, rather than ability and character."

Influence of Asceticism

A recent magazine article, "Seeing Women As They Are," brings up the paradox in institutional religion where women are practically unrepresented in official hierarchies of religious denominations, notwithstanding their manifest interest in church activities and their importance as functionaries in many of the earlier religions. The author surmises that because all religions have in them traces of asceticism men have unconsciously excluded women from conspicuous positions in those religious institutions which men control. If there is a last analysis, however, of the motivating reason against, or the lack of motivating reason for, it is probably the unconscious acceptance of masculine prestige in all relations of life, and the static tendency of religious institutions, so that the church yields to the temptation to lag instead of to lead.

But the church, at its best, is continually in process of growth, and whether or not reasons against the emancipation of women can be analyzed, the reasons for their entrance into full membership can be acted upon.

Utrinque Paratus

WE can do little in this life—
And we can know still less:
Yet there are things that we can do—
There are some things, if we but knew—
In Albany or Xanadu,
To ease our time's duress.

Within the world, that copper cage,
We can plant flowers and trees
Like rooted birds with plumes of green
To hold their feathers for a screen
Between earth and the noonday sheen,
And sing in every breeze.

And in old night's unbroken loam
We can plant seed of sun,
And watch the sudden corn of fire
From a hearth's field spring up and spire
In golden and not green attire
Against oblivion.

And if indeed there were no God
To serve with shine or shade,
At least some men in noon's fierce height,
Or stumbling in the Dreadful Night
May see our shadow or our light
And ask our humble aid.

And if no man shall ever come
To seek our shade or shine,
We make the fair earth yet more fair;
And bird or cricket (unaware,
It may be, of our homely care)
Shall fill the empty shrine.

The only proof of heaven we know
Is the heart's hopeless quest:
Ah, though in Eden's eventide
I see no Guest walk by my side,
I plant my garden fair and wide—
Deserving of a Guest!

E. MERRILL ROOT.

MAY SURVEY OF BOOKS

The Return of the Soul

THE SOUL COMES BACK. *By Joseph H. Coffin. The Macmillan Company.* $2.00.

CAN THE SOUL come back? I asked in The Christian Century about a year ago. It is gratifying promptness for the soul actually to come back this year in Professor Coffin's new book. He has introduced the returned soul in a non-technical book which is easy and entertaining enough to hold the attention of the average reader and at the same time well enough informed to win the respect of the scholar. It is a popularization of Coffin's earlier "Personality in the Making" (and would that it had an index like the earlier book!), brought down to date, with new applications and more emphasis on the religious and metaphysical background.

The author has hit on the happy literary device of embodying materialism, idealism, fundamentalism, evolutionism, and modernism in the person of one of his friends—mostly former students—as a representative of each view. This introduces the ideas more readily into the minds of readers for whom thinking is a burden—and perhaps the only one to whom it is not a burden is the one who doesn't think. In the second part of the book, the soul is described through the life history of John Doe, from the moment of conception to the age of twenty-one.

But after all, what we want to know about a book is not merely the author's skill in supplying frosting to make it palatable, but also and chiefly the real substance of the book. When a man presents me with a volume which says that the soul has come back, I want to know exactly what he means by the soul and whether he has proved the case for the "comeback." I thirst for definitions. For a while I feared that Professor Coffin was not going to quench my thirst, but before he was through he disappointed me happily. Unlike many writers, he knows what he means and is willing to tell.

Soul, he tells us, is the self-conscious level of personality. It consists of interpretation, appreciation, and organization—functional terms for the traditional intellect, feeling, and will. It is "a synthesis of the functions characteristic of the self-conscious level of mind." Soul, again, is "the outcome of the exercise by human self-consciousness of its power to organize itself into a personality." It is self-consciousness at its highest and best, a going concern realizing purpose. So far all is clear; we have a significant and workable conception, even though it be unintelligible to a purely behavioristic method. Professor Coffin has preferred to follow a method which conforms to the facts rather than seeking to compel the facts to conform to the method. He has brought back a soul which is empirically real and which stands in significant relations to moral and religious experience.

Moreover, he has related the soul to its roots in lower levels. He sees a development based on energy, up through life, mentality, consciousness, and self-consciousness. But here a certain obscurity emerges. Soul, we have learned, is a part of personality. What, then, is personality? Early in the book he says definitely that "personality is a synthesis of electrons, bio-chemical processes, nerves, glands, reactions, and soul." This is an intelligible view and is not without justification. Body-mind is a teleological unity and the name personality may be used for it, although I prefer to restrict that name to what Professor Coffin means by soul. However, he is not entirely consistent. At times he seems to use the terms personality and soul as synonymous (p. 136). More serious is his failure to show wherein the unity of personality consists. If it includes electrons and the like, that unity is not found in self-consciousness. Then we have two unities: the unity of consciousness and the unity of this complex personality. The relation of the two is not wholly clear. The ghost of the mind-body problem walks.

The temper of the book is admirable and fits it to be put into the hands of thoughtful people, young and old, who are confused in their thinking. Briefly and conclusively he shows how impossible agnosticism is, yet grants that all knowledge is hypothetical, and thus leads to the truth that faith is the only basis for living. While he is dissatisfied with mechanism and behaviorism (the latter is a "psychological extravaganza"!), his point is not that they are false, but that they are incomplete. The materialist "has looked at the bottom of the universe and does not even know it has a top." Professor Coffin's eagerness to interpret evolution leads him to the rather extraordinary position that the evolutionary interpretation of the Bible renders it completely true, something that can be believed from cover to cover!

The book omits much that might have been said in behalf of his position. There is little historical perspective, and insufficient utilization of related views such as the *Gestalt* psychology, the self psychology, and purposive psychology. More might have been said about the subconscious. But clarity in making a few essential points is better than pedantic completeness. The great merit of the book is that it presents in simple and arresting language some of the chief principles needed to refute the current idea that it is meritorious and scientific to deny purpose, values, ideals and religious experience.

EDGAR SHEFFIELD BRIGHTMAN.

A Book About Ourselves

THE ART OF THINKING. *By Ernest Dimnet. Simon and Schuster,* $2.50.

IN THIS VOLUME Abbé Dimnet has produced a fascinating book about that most fascinating of subjects—about ourselves! It is a distinguished book written by a distinguished author for the encouragement of people without distinction. Its purpose is to convince men and women who are neither morons nor geniuses that they can nevertheless have a vigorous and interesting mental life of their own, a life that is more than the mere parroting of current shibboleths, which has become the popular substitute for thought. He convinces us that we can ourselves become the masters of the art of thinking by pointing out to us those rare intervals in our own mental experience when our insight has been the clearest and our expression the freest, and gives practical, common-sense suggestions as to how we can increase their frequency, their depth and their range.

The author presents no magical formulae of "applied psychology," "memory training" or "personality development" whereby we can attain this end. The way to creative thought has been barred to us by obstacles of our own raising, by the inferiority complexes, the imitation and gregariousness, the standardizing processes of education and the deadening routine of habit that mold us into conformity and crush out the native tendencies toward spontaneity which are as normal to our nature as they are essential to creative thought. But if we have barred the way, we can also clear it. Since creative

thinking consists in seeing old things in fresh lights or in new relationships, we must declare our independence of artificiality and sham and recapture our capacity to be ourselves. Does this sound like a formula? If so, it is because the practical suggestions of the author defy condensation into the space available for review.

The subject matter of this book is therefore commonplace enough. It covers the field ordinarily included in the texts designed for college freshmen on "How to Study," without the deadly monotony of the textbook that stifles interest in the very methods it is laboring to clarify. In contrast, the merit of Abbé Dimnet's "Art of Thinking" is that it is itself a work of art. Its virtue consists in that rare freshness of treatment and distinction of style that awaken the enthusiasm of the reader for the arduous labor necessary to the mastery of the technique it describes. Such qualities in a book are the despair of the reviewer as they are the delight of the reader. It is a volume that, to be appreciated, must be read.

HOWARD E. JENSEN.

What and Why Is Civilization?

ESSENTIALS OF CIVILIZATION, A STUDY IN SOCIAL VALUES. *By Thomas Jesse Jones. Henry Holt & Co.*, $2.50.

AT A TIME when phenomenal bequests are being added to the already enormous endowments of American colleges, and when foundations are being formed on a hitherto unprecedented scale for the voluntary redistribution of wealth, it is natural that we should ask what are we going to do with it? Can we improve civilization? What is civilization? What are the phases of civilized society most fundamentally worth while? What phases of it should be most emphasized and promoted? Should we accept the conflicting results of the specialists in government, law, philanthropy, art, religion, education and industry, or should we look for a set of synthesizing principles to which all should contribute? In a word, is there any simple answer to Dr. Beard's disturbing question, "Whither Mankind?"

The answer to these questions is the Herculean task to which Dr. Jones sets himself in his semi-popular though basically scientific and thoroughly constructive sociology, "The Essentials of Civilization." Perhaps no one in America is in a better position to attempt such an answer than this versatile author. Were he an arm chair social philosopher, a Utopian dreamer, or an uplifter, his conclusions might be received with a justifiable skepticism, but as one reads this timely book one feels the irresistible force of the author's inductions maturely synthesized from his thirty years of practical work in the surveys of Negro educational institutions in the southern states and the Virgin islands, the studies of colonial policies in East and West Africa, the problems of Indian administration, and American philanthropy in the near east, which have been the basis of practical plans and administrative policies adopted by governments as well as social, educational and religious organizations. Here one finds no preaching or prescription of panaceas, yet the reader is left in no doubt as to the elements in a progressive society on which the present emphasis should be placed. The need is stressed of a synthesis of purpose, a basic unity of objective of society as it functions through government, industry, education, religion, philanthropy and art. To discover what this purpose is, the author examines primitive society stripped of the clutter of superficial trappings which deflect our attention from the human requirements in an increasingly complex society; for he insists that "if we can discover the elemental forces and conditions in one group, we have a clue to the elemental in all groups."

These "essential values of civilization" have been reduced to four categories: First in importance is that of *health*, in which is included all those factors which make for physical welfare, from community methods of sanitation to the rules and traditions governing individual life habits. Second, the use of the *environment*, physical and social, including all the technological and social controls involved in the making of a living. Third, a proper regard for the *house and the household* as agencies primarily responsible for the transfer of the social heritage from one generation to another, including the family and its derivatives. And fourth, *re-creation*, physical, mental and spiritual, including mental reactions in recreation, philosophy and religion with its manifold ramifications.

The body of the book (Chapters II to VII) shows the relation of these four essentials to the six great groups of institutions particularly in American society, viz., governmental, economic and industrial, educational, religious, philanthropic and artistic. The author reaches an almost prophetic climax in Chapter VIII entitled "The Unity of Civilization." Here he points out how unity will be progressively realized as the four essentials are recognized as the common objectives of the six great sets of institutions. This chapter shows "the possibility of sincere cooperation between the spiritual and the mechanical, the international and the national, the philosopher and the specialist," as the ends and purposes of each are analyzed, defined and consecrated to the service of humanity.

The book is well written. Its author has combined the comprehensiveness of vision, simplicity and penetration of a W. G. Sumner with the suggestiveness, inductiveness and fearlessness of an F. H. Giddings. Few of the newer publications should have a wider appeal or could be a better manual for the college freshman, the seasoned social worker, the minister and his assistants, the business man and banker, the philanthropist, the public spirited woman, or the artist, than this terse, direct and cogent volume.

CHARLES W. COULTER.

A Negro Speaks

WHAT THE NEGRO THINKS. *By Robert Russa Moton. Doubleday, Doran & Company*, $2.50.

TO THOSE FOLLOWERS of The Christian Century who see in the appearance of a Negro in a Library,

> "That dim mind, that knows but little more
> Than primal needs—food, shelter, and his mate—
> Strives to admire, not comprehending; seeks
> To honor, not to emulate"

(The Christian Century, Feb. 21, 1929) the reading of Dr. Moton's able interpretation of the Negro's position in American life will be a wholesome check on the bizarre day dreaming of the poet.

Dr. Moton recognizes at once the impossibility of dealing with the thinking of Negroes as a unit. But any one familiar with the situation faced in the book will agree that "what is recorded is typical of the thoughts that go through the minds of Negroes in all parts of our country, regardless of their particular shade of color, their place of residence, their type of education, their economic condition, their social environment, or their own philosophy for the solution of the difficulties that they encounter." And few are so well qualified as Dr. Moton for such an interpretation. Through his relationship with Hampton and Tuskeegee, and as a peacemaker

after the war when he was given the ignominious task of reconciling returning soldiers to the disparity between the professed ideals of the war and the contradictions they must face at home, the author has had to suffer attacks on all sides. Leading the controversy over the leadership of the government hospital at Tuskeegee, he was branded as a radical. When he plays the part of conciliator, spreading hope and reporting signs of progress, there is a tendency to brand him the "white folks' nigger." The popularity of Hampton and Tuskeegee among philanthropists and Dr. Moton's power as an interpreter of their mission have put him in a position where many of his own people have been ready to accuse him of sycophancy, catering to workers' education, seeking the good will of the "capitalists."

The book itself testifies to Dr. Moton's honesty in dealing with the situation. He might have said more. Illustrations of what he describes appear in almost every edition of the Negro press. He might have been more dramatic—the facts are sufficiently so. This revelation of Negro thought is given in the simple faith that white folks are open to reason, that they want to know the facts, that they ultimately believe in democracy and fair play, and are responsive to ideals that in some way may be described as Christian. Whether this is hopeless credulity, remains to be seen. However that may be, his faith stands as a noble gesture.

White folks have long deceived themselves by thinking that their position of power gave them insight into the thoughts of those whom they control. Dr. Moton begins by puncturing this bubble. The Negro is compelled by circumstances to simulate an attitude desired by the white man. What the knowing individual has long appraised as deceit is in reality a clever protective adaptation. The Negro known is necessarily the servant and laborer working for white people. "Beyond that there is a type of Negro already referred to, whom the majority of whites never see and consequently do not know. They own their own homes, so the white landlord does not see them: they carry insurance with a Negro insurance company, so no white collector comes to the door; their groceryman is a colored man; they travel by auto rather than by street car or train; as a rule they live in the segregated residence districts; their physician and lawyer, dentist, and often their banker is a Negro. As a result of all this, there is a constantly diminishing contact between the corresponding classes of the two races, which for the whites as a whole is fast approaching the zero point." (pp. 17, 18.)

The same aloofness is not characteristic of the whites. Many illustrations could be cited of white people revealing their most intimate problems to servants where no such avenue of information is open for the return of Negro thought. This situation has rather far reaching implications. A church board secretary going into a school with a "Well, I suppose —" received a "Yas, Suh" to his suppositions where he might have gained information he needed to know, had he not led with the assumption of understanding.

The thinking of the Negro is not the suggested "strayed child of the sun" taking "notes upon the heroes of an alien race." The book is a frank statement of facts, descriptions of situations, and the reactions of people to them. The play of economic forces, the influence of historic attitudes, and the struggle for social status are not overlooked. No matter what is said regarding the circumstances leading to the present position of the Negro, the existence of the Jim Crow system, the unjust discrimination of the school system, forcing Negroes to pay for the education of white people where the ideals of the nation demand equal opportunities for all, a system of law that appears "not as a system of justice but as an instrument of persecution," government serving as "white society organized to keep Negroes down," prejudice that operates in government as well as local community to keep officers from advancing on merit and robs qualified voters of the ballot, the ignorance tolerated of the contribution of Negroes to the world, the tendency to regard the debit and overlook the credit side of the racial bookkeeping, along with much more thought provoking material—all these provide opportunity for reflection that modern thinkers can not overlook.

With respect to religion Dr. Moton has more faith than most of the modern Negro leaders. Walter White finds the largest number of lynchings where Baptists and Methodists predominate, and suggests a correlation between emotional religion and mob violence. Though Dr. Moton observes the dissatisfactions with current religion—"He (the Negro) sees quite clearly just where the white man's professions of Christianity and his practice of the code in his relations with his darker brother in Christ do not harmonize"—he is more encouraging when he comes to the outlook. "The church in the south, of every denomination, is becoming increasingly aggressive in its demand for a genuinely Christian attitude and program in race relations. The program of these bodies is not confined to works of mercy and charity in alleviating suffering and helping the unfortunate. They feel it their duty also to challenge the Christian conscience of their whole body of adherents to practice in daily contacts the principles to which they subscribe as disciples of Jesus Christ."

It is to be hoped that the book will be widely read. Even if those who have a part in keeping conditions as they are fail to do more than they do now, it will be well to understand, as Kipling showed Tommy to understand, that

"Tommy ain't a bloomin' fool,—you bet that Tommy sees."

FRANK C. FOSTER.

The Master as Poet

THE MASTER: A LIFE OF JESUS CHRIST. *By Walter Russell Bowie. Charles Scribner's Sons.* $2.50.

IF THERE IS TRUTH in the old adage that it takes a thief to catch a thief, there is certainly more in the proposition that it takes a poetic nature to understand a poet. One puts down this latest among the many recent books on Jesus with a sense that it has been born out of an inner and intuitive congeniality between subject and author that has by no means always characterized either the best sellers or the most scholarly studies that have recently been published on its perennial theme. Those who know the rector of Grace church in New York city will rejoice to find his deep religious insight and his gift of poetic imagination and expression rising to new heights in this interpretation of Jesus; those whose first acquantance with him comes through this book will rejoice that so rich a nature, truly poetic and deeply religious, has joined the considerable company of the journalists and critics and scholars who have recently written lives of Jesus. We know too much now about the problems which such an attempt must face, and the limitations within which it must move, to expect that any life of Jesus can any longer be adequate, much less final; but this one possesses qualities of insight and imagination which many other contemporary books about Jesus lack—some of them conspicuously.

Its distinctive quality and approach are best indicated by a revealing passage from the book itself: "It is characteristic

of poetry always that it suggests more than it can say. . . . Always the message of poetry must be fleeting as a rainbow, swift as the flash of a soaring bird. It cannot be caught in the hot hands of a heavy literalism. It cannot tarry for those who would imprison it in the pitiful cages of their wooden prose. It touches the dust and glorifies it, but it will not dwell there. It leads into the far spaces of imagination and desire, and upon those mighty journeys to which the soul of poetry leads only those can go who have tried to cast off the heaviness of their own minds and souls. That is why the meaning of Jesus has so often escaped many of those who have presumed to be his interpreters. They have tried to treat his illimitable spirit as though it were a cart-horse meant to be harnessed between the shafts of their dull ideas. They have tried to put aspiration into arithmetic, and to catch vision between the vise-like exactitudes of an iron interpretation of their creeds. All creeds and theologies can be valuable only as symbols—arrows of suggestion blazing the golden pathways of their signaling into those still distances where articulation cannot go. It is when men forget this that creeds and theologies become, as sometimes they lamentably do, dead forms out of which all the lovely vividness of Christ has gone. We lose him when too stubbornly we define him. We follow him and find him best when we remember that in what he said, and in what has been said about him, there are beckonings of poetry which we can more easily feel and live by than we, or others, ever can put into words."

But it would be the greatest of mistakes to suppose that this book is simply a poetic rhapsody lavishing unusual gifts of spiritual sympathy and literary style upon the adornment of a conventional or orthodox portrait of Christ. Unlike Papini, Dr. Bowie has faced squarely the results of a century of painstaking historical scholarship concentrated upon the life of Jesus. Unlike Simkhovitch, whose contribution, "Toward the Understanding of Jesus," has shed such light on his relation to the conditions and problems of his time, Dr. Bowie has taken careful account of the results of critical analysis and appraisal as applied to our sources of information about him. It is this rare combination of vivid imagination and religious insight with competent intelligence that gives the book its distinctive value. The results appear not only in such clear painting of the historical background as is found in the chapters on Jesus' environment and the thoughts and passions of his time, but particularly in the frank appraisal of other recent interpretations of Jesus. Of these Murry's "Jesus, Man of Genius" seems to Dr. Bowie most nearly adequate, and is itself carried further by his own presentation in this book of the genius of Jesus as essentially poetical. "The language of his art was life."

Dr. Bowie does not attempt to evaluate such recent movements in New Testament scholarship as the *"formgeschichtliche Schule,"* the recent revision of traditional views as to the relations between Jesus and the Pharisees, or the recognition of the large influence of the situation and the needs of the early church upon the gospel narratives as they have come down to us. But his characteristic combination of honest intelligence with spiritual discernment yields results which most open-minded readers will find very illuminating in his frank discussion of the miracle stories, of the apocalyptic element in Jesus' teaching, and above all of the resurrection stories and the belief of his followers in the resurrection. Time and again he flashes new light deep into the heart of a familiar story or saying—on the motives of Judas, for instance, or the parable of the last judgment. And the book is studded with gleaming sentences which one returns to ponder: "Religion still tends to conduct itself as though good form were the supreme matter of importance, and as though the capacity of being shocked at evil were equivalent to righteousness. It is only brokenly that religion is perceived to be the unreckoning adventure of the valiant spirit; only here and there that men realize that the one place where religion ought to be is out among the irreligious. But that was what Jesus unforgetably proclaimed." "He would wake a people for the first time in the world's history to seek their glory and their greatness not by trying to change their world, but by letting God change themselves, and seeing then the world change with them."

The pearl of great price in the book, however, is the fresh and vivid awareness of God that glows from so many of its pages as the central and characteristic gift of Jesus to mankind. It comes to expression on an early page in sentences to which some of us will often turn back: "It is not possible to interpret God to those who imagine that he is only the conclusion of an argument; but if any man has opened his nature even so much as once to those strange intimations which seem to strike upon it from a Life that is greater than his own, then he has the key to the quality of that communion in which Jesus lived and moved. These intimations come in unpredictable ways, but when they come, they bring with them an inner sense of certainty which feels no longer the need of any other proof. The majesty of sunrise or the shining of the quiet stars may one day bring to the spirit a sudden sense of a Beauty high and cleansing, above all beauty of the earth. The voice of conscience speaking in the heart, or the sight of some heroic human deed, may lift existence clear above its comon level, into touch with an authority which is convincingly divine. In such moments of emotion which no ordinary words can adequately frame, it is as though the bells within the spirit rang with an instinctive answer to a music sounding from the very heart of truth. After such moments, men know that they have felt God; and though often thenceforth they may walk in the valleys, they do not altogether lose remembrance of the far horizons that lie behind the hills. Nor are they unable to imagine what life must have meant for Jesus for whom this consciousness of God was not intermittent, but a steady light in which all things were bathed."

Even the deep darkness of the final tragedy, which grips and shadows us afresh as we read its story here, cannot put out the shining of that light. It breaks forth again in the memorable sentences with which the story ends: "Is God then also the Poet, shaping the broken syllables of our human choices into some far beauty which neither ignorance nor sin can finally defeat? Is destiny no aimless thing, but rather the singing purpose of the Father who understands the meaning of His children's lives and knows how at last to tune them with His own? It is this that I believe when I remember Jesus, and how he lived and died—and lives."

CHARLES W. GILKEY.

A Consistent Pessimist

THE MODERN TEMPER. *By Joseph Wood Krutch. Harcourt, Brace and Company,* $2.50.

THE FLIPPANT INTELLECTUALS who bow everything which smacks of religion out of the universe with an airy confidence that life will be more worth living "with every prejudice and superstition destroyed," would do well to read "The Modern Temper," by one of America's greatest literary critics. Here is a man who has lost all faith but is not happy about it. Believing that science has destroyed every justification for religious faith and that

the philosophies which seek to reconstruct what has been destroyed are but pale ghosts which can not long outlast the decay of the religious forms, by the death of which they were released, Mr. Krutch can find nothing to comfort him.

The Victorian age substituted faith in love for religion; but that comfort is also withdrawn. "For them (the Victorians) love, like God, demanded all sacrifices; but like him, also, it rewarded the believer by investing all the phenomena of life with a meaning not yet analyzed away. We have grown used—more than they—to a godless universe, but we are not yet accustomed to one which is loveless as well, and only when we have become so shall we realize what atheism really means."

Nor is there any help in art and poetry, as Santayana would have men believe. "Art does, in fine, furnish a means by which life may be contemplated, but not a means by which it may be lived. . . . Art ceases where action begins, and its principles can not afford us that guide to conduct which is the thing which we, our wills paralyzed by our intellects, most need."

Mr. Krutch has learned a great deal from Spengler but he is even more consistently pessimistic than the latter. Spengler thinks that man can find joy in building the external world, in imperialism, in politics and engineering, once he has lost confidence through his sophistication in the world of the spirit. But Krutch sees no hope of maintaining any kind of energy. "It is not surprising," he declares, "that the subtlest intellectual contortions of modern metaphysics should fail to establish the existence of satisfactory aims for life when, as a matter of fact, any effort to do so fails as soon as it begins, and can only arise as a result of a weakening of that self-justifying vitality which is the source of all life and all optimism."

It is not difficult to see that Mr. Krutch overstates his case. The external world is not as mechanistic as he assumes to believe. If he had digested Professor Eddington's "The Nature of the Physical World," he might have saved himself some of his despair. Furthermore, he has small reason to scorn the poetic and mystical approach to reality as a supplement to the rational approach and as a corrective to the mechanizing tendencies of pure rationalism. Like the behaviorists, who deny consciousness because they can not arrive at it without using introspection and who refuse to use introspective methods because of the errors which lurk in them, your modern rationalist denies the purposive character of the universe because a purely analytic approach does not yield the concept of purpose. Knowledge, declares Mr. Krutch, makes all faith in life's highest values impossible. Yet curiously enough, knowledge is the only value worth seeking. Mr. Krutch would seek most avidly that which, in his opinion, is most certain to destroy life. He will be irrational in order that he may cultivate rationality; he would rather "die like a man than live like an animal."

In spite of its dismal pessimism, Mr. Krutch's book is tremendously worth reading. Here is a modern who realizes, at least, that what the religious ages agonized about was not simply the fancies of children. He sees that the problem of religion is the problem of life; and that if religious faith can not be maintained the glory departs from life. We may refuse to follow him in his conclusions and yet feel grateful to him for a noble pessimism which puts the flippancy of many of the moderns to shame. An even greater critic than he, Mr. T. S. Eliot, recently wrote a book in which he argues that civilization can not exist without religion and that religion can not exist without a church. A flippant reviewer dismisses this conviction as one of those vagaries, to at least one of which every critic is entitled. Mr. Krutch, like the reviewer of Mr. Eliot's book, will not be comforted by religion. But he has the virtue of realizing what it is that is lost when faith is gone.

REINHOLD NIEBUHR.

Prophets of Peace

CHRISTIAN UNITY, ITS HISTORY AND CHALLENGE. *By Gaius Jackson Slosser. E. P. Dutton & Company.* $4.00.

NEVER BEFORE has the story of the efforts first to unite the church, and then to reunite it after the evil genius of division had entered into it, been told with such fulness as in this work by Dr. Slosser, professor of church history in the Western Theological seminary (Presbyterian) at Pittsburgh. Among the many books on Christian unity which have been published during the past ten years, there is none which so adequately presents the historical background against which the modern movements should be seen. Up to this time the most satisfactory presentation of the union efforts of the sixteenth and seventeenth centuries, so far as I recall, has been that contained in a volume entitled "Christian Unity: Its Principles and Possibilities," prepared by a Y. M. C. A. committee on the war and the religious outlook. This is still an important source of information, both for this period and for the more recent movements. But it is now eight years old, and much has happened during these last eight years. Dr. Slosser's book has the advantage of being much fuller in its treatment of the earlier irenic efforts, including copious references to the original sources and extended quotations from documents of historical importance, and also of bringing the record down to date with accounts of such recent events as Stockholm, Lausanne, and the papal encyclical of January, 1928.

In covering a field so vast—which is really no less than a history of the church from the standpoint of the conception of its unity—it is inevitable that different students would not give equal allotment of emphasis and detail to all the materials involved. In a treatise otherwise so complete, it seems that some attention might well have been paid to the development of both ideal and objective unity in the second and third centuries, when the concept of the Catholic church was being formed, instead of passing directly from the council at Jerusalem to the Nicene council. The cleavages which appeared during the medieval period also afford a field which the author does not explore, and one which is of more than antiquarian interest as illustrating most of the impulses to division which later came to a more successful issue in the Protestant reformation. A fuller treatment of the reformation period itself would reveal both the intensity and the continuity of the efforts of the reformers to secure the integration of their several groups of followers into one harmonious organization and would dispel the erroneous notion that they were complacent about the matter of Protestant division. Some recognition is given to the union efforts of Calvin and Bucer, but the attempts to promote union, both among Protestants and between Protestantism and Catholicism, in the sixteenth century deserve a treatment more justly proportionate to the place which this subject occupied in their minds. Perhaps the fact that the book was written in an English atmosphere—and the introductions are by the archbishop of York and Principal Garvie—accounts for the fact that the study of cooperative activities in America in the early nineteenth century is somewhat scanty. Even the "Plan of union" of 1801 gets only three lines. The negotiations now pending for unions between several American denominations are not mentioned—but these are perhaps still a more appropriate matter for jour-

nalistic treatment. The community church movement also seems to have been overlooked.

These are not criticisms of Dr. Slosser's book, but merely mentions of some points which might perhaps have been advantageously elaborated. He has done a scholarly piece of work, covering a vast field, and has left all lovers of unity permanently in his debt. No serious student of the problem who realizes the importance of orienting current movements with reference to the total historic process and who understands how difficult it has been to assemble the relevant materials for such a survey and orientation can fail to be grateful for the industry and scholarship which have made so great a mass of this material conveniently accessible in this one volume.

WINFRED ERNEST GARRISON.

The Philosophy of Christianity

RELIGION AND ITS NEW TESTAMENT EXPRESSION, *By H. Bulcock. The Macmillan Company.* $3.50.

THE DISTINCTIVE character of Mr. Bulcock's latest book, as of his earlier ones, is the combination of the philosophy of religion in general with the particular expressions of religion in the records of early Christianity. It is, as he says, somewhat unusual to deal with the New Testament as a mere expression of common religious intuition, rather than as the norm and source for religion. Yet religion is both earlier and more universal than its classic and partial records, and the value of the records is after all their testimony to the wider experience of the soul.

For most readers the interest of the book will not be the combination of the two fields in which the author is at home. In many ways the combination is only superficial and for most of the book unimportant. But the author has succeeded in dealing in a clear, brief and readable way with several urgent problems, first in the philosophy of religion and then in the theology of the New Testament. Under the former heading are discussed such matters as the nature of the religious consciousness, the idea of God, mysticism, the problem of suffering, and immortality. Under the latter heading he treats, among other topics, the reliability of the gospels, the messiahship of Jesus, his mysticism, its relation to ethics, and various christological problems in their primitive and later New Testament development. In the former part he deals familiarly with the philosophers and their debates, in the latter with the theologians.

Rejecting other theories of its origin, Mr. Bulock traces religion to a fundamental mysticism, a "being-becoming" philosophy, which as a cosmic consciousness reveals itself in such features as an essential unity of life, optimism, communion with deity, social solidarity, ethical harmonies, newness of life and sense of immortality.

As for the New Testament, we begin with a truly historic figure to whose moral supremacy all its writings bear witness. His thought and character are disclosed by the fourth gospel in some degree of accuracy, though of course both this gospel and the other three are overlaid with alien speculations. Most of the features of mysticism enumerated above are to be found in Jesus, but his significance is, as Matthew Arnold said, that he "opened out the choked up wells of human intuition." The author declines to admit for Jesus an apocalyptic viewpoint such as the gospels imply. He thinks he used "son of man" not of himself but collectively, and though he accepted the Jewish hope of the triumph of their cause after three days he did not predict his own death and resurrection. He was the spokesman of morality closely linked with mysticism and social solidarity. As a sane, intelligible and inspiring prophet of spiritual and eternal religion, Jesus finds echoes in the abiding and universal experience and keeps his value and appeal in the passing away of all that is local and temporary in the forms of Christianity.

Of the later New Testament forms our author studies particularly the use of *kyrios* and of *logos*, the influence of the mystery religions and of gnosticism, and the development of the ideas of mediatorship and incarnation. In the latter two topics he makes clear the dualism of ancient philosophy which made such adjustment between two worlds seem necessary.

It is difficult to formulate a criticism that will fairly estimate a book of such wide range. Its fundamental thesis is sound—that experience precedes expression and that theology succeeds intuition. Unfortunately, the intrinsic truth does not always so easily emerge from crude expressions and one feels that the author reads into Jesus and the New Testament writers rather more than, under the circumstances of their time, was even implicit in their faith. Perhaps that is because he tries to put their faith into modern terms. That the New Testament as it stands has so long proved effective in releasing moral and religious intuition is perhaps the best evidence that it is a rich expression of quite universal elements in religion.

HENRY J. CADBURY.

Books in Brief

HOWS AND WHYS OF HUMAN BEHAVIOR. *By George A. Dorsey.* (Harpers, $3.50).

Made up, apparently of materials left over from "Why We Behave Like Human Beings." Some of the chapters were popular magazine articles, and all of them might have been. The one big idea is the relative unimportance of hereditary bents. All depends on learned reactions, and education begins at birth. The father who wants to make his boy a doctor or a lawyer or a business man is not making the mistake of trying to force into one mold a boy who is naturally fitted to another, but he may, and probably will, make the mistake of not starting the process soon enough and of not conducting it skillfully enough. Dr. Dorsey gives much valuable and entertaining discourse on this theme and related topics, but little expert advice as to how to conduct the educational process upon which behavior ultimately depends. But he does give some useful and accurate descriptions of the influences which make things go wrong with our lives and of some of the ways in which disasters may be avoided.

THE NEO-PLATONISTS. *By Thomas Whittaker. Second edition, reprinted. Macmillan,* $4.25.

THE PHILOSOPHY OF PLOTINUS. *By William Ralph Inge. Third edition. Longmans. 2 vols.,* $8.50.

Who shall dare to say that this is a frivolous age affording no market for substantial literature, when these expositions of Neo-Platonism are being revised and reprinted in new editions to meet a continuing demand. Whittaker's work is nearly thirty years old; it is still the best single volume on the subject. Dean Inge himself says so; but his is in two volumes. Whittaker's is somewhat more technical; Dean Inge's more eloquent and stylistic, but not less scholarly. It is ten years since the dean delivered these Gifford lectures at St. Andrews, but he has kept abreast of later studies of Plotinus and made a thorough revision. In the midst of such heavy ecclesiastical duties and such a constant output of literature upon more contemporary themes, his industry and scholarship in this

difficult field are an inspiration and a reproach. Let the reader, if he be interested in religious thought, not think of Neo-Platonism as a matter of only antiquarian interest, or of Plotinus as one of the long dead who might as well be left in his cerements. The theme is as live as prohibition and as contemporaneous as farm relief. If I were going to preach a series of evangelistic sermons, I think I should spend a little time reading these books on Neo-Platonism as the first step in preparation. They are a moral and spiritual tonic. It is not a philosophy that I can accept, but no system ever gave more dignity to man or more significance to the world. It fixes a level below which, in this respect, one dares not allow one's own philosophy to fall.

CHRIST'S MINISTRY AND PASSION IN ART. *By Harold Francis Branch. H. M. Shelley,* $1.75.

If this admirable volume falls somewhat short of furnishing "a liberal education in religious art," it at least supplies a good beginning of such an education. Selecting fifteen great religious pictures, the author gives the important facts about the life of each painter, the circumstances under which each painting was produced, a discussion of its technique, and an interpretation of its religious message. He gives us a series of sermons the texts of which, instead of verses of scripture (though he cites the appropriate passages also), are as many works of the great masters of religious painting. The sermons are frankly sermons, and their purpose is not to tell us about art but to tell us about religion and about life; but the picture-texts give them an extraordinary degree of vividness and keep them far removed from homiletic dullness. They furnish not only edifying and instructive materials for the pew, but a valuable suggestion of method for the pulpit.

A NEW COMMENTARY ON THE HOLY SCRIPTURES. *Edited by Bishop Gore, H. L. Goudge and A. Guillaume. Macmillan,* $5.00.

The fifty-six contributors to this commentary are all members of the Anglican communion. It is an index of the resources of that church that it should be able to supply such a corps of experts. And yet, confining the selection of cooperating scholars to a single church seems a serious limitation. Why should a commentary be written on that plan at the present time? I cannot think of any good answer to that question. Is uniformity of point of view a sufficient compensation for lack of a wider representation? It has at least the merit of showing how thoroughly the modern and critical approach to Biblical problems has won acceptance among the representative scholars of that great communion. The inclusion of the Apocrypha is a notable advantage over other one-volume commentaries. The whole work is a treasury of exegetical and collateral material. The relation of price to quantity is worth noting. The volume contains about 1600 double-column pages.

THE LITANY OF WASHINGTON STREET. *By Vachel Lindsay. Macmillan,* $3.00.

Now that the de-bunking biographers have done their deadliest with our national idols, a poet comes to show us that the industrious chroniclers of Washington's profanity and the recorders of the frailties of the great have missed something. They are like geologists who are so busy with the strata that they lose sight of the mountains. So after the realistic biographers have gotten through proving that Washington, Hamilton and Jefferson were commonplace persons, Vachel Lindsay proves that they were not. They had the grand manner; especially Washington. The book is chiefly about these three, and Walt Whitman, and incidentally it is about the whole United States from Mount Vernon to Spokane with special emphasis on Springfield, Illinois. It is a textbook in patriotism of the lyrical sort, not poetry—except the quotations from Whitman, but the stuff out of which poetry is made. The Daughters of the American Revolution and the American Civil Liberties union should receive it with equal approval. Read it and you will not be ashamed to make a Fourth of July oration in the grand manner—if you can.

THE MINIATURE LIBRARY. *Miniature Dictionary Publishers, 7 West 42nd St., New York,* $3.00.

This is an oddity among books, but a useful oddity in some situations. Six leather-bound books, each somewhat smaller than a penny matchbox: Don Quixote, Paradise Lost, Hamlet and Macbeth, the Arabian Nights, Palgrave's Golden Treasury, and a Webster's Dictionary. Vest-pocket size? Not much too big for a watch-fob. The same publishers also have a complete Bible only a trifle larger with a magnifying glass in its covers ($1.00), and French and Spanish dictionaries.

Briefer Still

An Anthology of Recent Philosophy. Compiled by Daniel S. Robinson (Crowell, $4.00). More than 600 pages of sizable and significant extracts from the leading modern philosophers, topically arranged, with introductions, questions and topics for discussion.

East and West of Jordan, by Albert Field Gilmore (Stratford, $3.00). A factual and rather personal narrative of a journey through Palestine, including much description, a good deal of historical data, and information in regard to present economic and political conditions.

Domestic Discord. By Ernest R. Mowrer (University of Chicago Press, $3.00). A sequel to the same author's "Family Disorganization," studying the causes of domestic infelicities leading to the break up of families as determined from case studies, and suggesting a technique for treatment by social workers.

Goin' Home, and Other Plays of the 1927 Contest (Longmans, $2.50). Two long and four short plays, the winners and near-winners in a national contest sponsored by the drama league of America and the publishers. Ransom Rideout's war play with interracial complications gives title to the volume. It is magnificently dramatic and somewhat less profane than "What Price Glory." Even a little progress in that direction ought to be appreciated.

Bushwhacking, and Other Tales and Memorials of Malaya, by Sir Hugh Clifford (Harpers, $3.50). Years of official service spent in doing the dirty work of the British government in an Asiatic dependency have left Sir Hugh a disillusioned patriot, little impressed by the glories of imperialism but still seeing some values in the pax Brittanica, and still feeling the glamour of that east which has become familiar and commonplace to him. For the reader, there is much more glamour than commonplace.

Child Nature and Nurture according to Nicolaus Ludwig von Zinzendorf, by Henry H. Meyer (Abingdon, $2.50). Count Zinzendorf, besides being the leader of the Moravians, an inspirer of Wesley, a promoter of colonization in America by German religious communities, and a persistent advocate of Christian union was a sort of Froebel before Froebel. Even more modern educational theories seem singularly anticipated by his ideas of child development. Dr. Meyer, the new dean of the school of religious education of Boston university, is probably our best American authority on Zinzendorf, at least outside of the Moravians.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Baptists to Meet in Denver Next Month

The theme of the general convention of the Northern Baptists to be held in Denver, June 14-19, is "A Christlike World." Bishop F. J. McConnell will deliver the keynote address at the opening session. Of special interest will be the devotional addresses by Dr. John MacNeill, president of the Baptist World alliance. The Southern Baptists will hold their annual convention at Memphis next week.

Dr. Jefferson Resigns from Broadway Tabernacle

Dr. Charles E. Jefferson, for nearly a quarter century pastor at Broadway Tabernacle, New York, read a letter to his congregation the evening of April 17, in which he stated that he had decided to carry out his wish to retire from the pastorate August 29, 1930, his 70th birthday. He stated that he had presented the matter to the church committee and the board of trustees in joint session, and that they had concurred in his decision. Not because he is "sick in body or weary in mind," said Dr. Jefferson, is his reason for resigning, but in order that he may close his pastoral career "with health unimpaired and with his intellectual force unabated." Looking back over the 30 years of his ministry, Dr. Jefferson said he had frequently remarked that he would rather be the pastor of Broadway Tabernacle than to hold any other position on earth. To his congregation, in his letter, he addressed these appreciative words: "It is not easy for me to do what I am now doing and my words shall be few. I have had a long and in various ways an extraordinary pastorate, singularly rich in all the things which the heart loves. By your affection and loyal co-operation you have made my work a pleasure and my life a joy. No minister in my generation has had a more devoted and united people. What you are to me you already know. As long as I live in this world you will hold the central place in my heart, and in the world on the other side of death I expect to live over in memory the good times we have had in working together for the extension of the kingdom of love."

Canon Streeter Soon to Visit China

Canon B. H. Streeter will soon pay a visit to China, and word comes that Rev. Frank R. Millican, of the Christian Literature society, is translating Streeter's famous book, "Reality," into Chinese. The book will be distributed at the Streeter meetings.

Famous Toronto Church Destroyed by Fire

The Anglicans of Toronto have the sympathy of all fellowships in their loss by fire of St. Alban's cathedral, on April 8. A new structure will rise without delay, it is reported.

Brent Memorial Service at New York Cathedral

A memorial service for the late Bishop Charles H. Brent was held in the Cathedral of St. John the Divine last Sunday afternoon, under the auspices of the World Conference on Faith and Order, the Church Peace union, the Federal council and other organizations. The following leaders spoke: Bishop W. T. Manning, Dr. Robert E. Speer, Bishop F. J. McConnell, Prof. William Adams Brown and Dr. Frederick Lynch.

Prof. Barnes Addresses Meadville Conference

At the annual meeting of the Meadville conference and affiliated organizations, held at First Unitarian church, Erie, Pa., April 21, 22, Prof. Harry Elmer Barnes gave an address on "God in the Modern Age." There were six or seven other

British Table Talk

London, April 9.

TILL the end of May this nation, which prefers to think of one thing at a time, will be busy with the election. There will be a crescendo of eloquence and posters and fervid appeals through the press.

Things Political—Crescendo

Those who read the memoirs of other days are saved from taking political elections too seriously. What the orators say from the platform is often "rather mere words," and in any case no one expects a balanced argument from a political speaker on the eve of an election. The B. B. C. are helping the electors by allowing representatives of the three parties to speak to all hearers. The order is to be conservative, labor, conservative, liberal, twice repeated, so that the government will have two turns to one. Last night the secretary of war spoke for the government. I listened with some boredom, I am afraid. Speeches on the radio should conform to certain technical rules. It is useless to provide an address meant for a mass meeting; the speaker should talk in a friendly fashion to a group by a fireside. The speaker last night did not do this, but spoke as if he were in the house of commons. Listening to the wireless, moreover, one is free from the passion of a public meeting, and able therefore not only to hear what is said, but to note what is left out. . . Yesterday also the liberals began a campaign which is to be waged from Land's End to the north of Scotland. . . . Today I shall hear Mr. Ramsay Macdonald at a press club lunch. (An interval for lunch.) See following.

Ramsay Macdonald on Fair Play

The leader of the labor party is not so much like a shaggy Highlander as the cartoonists make him; he complained himself that Low will enlarge his chin, whereas he might have enlarged his cheek. The eyes are those of a mystic northener, not easily to be fathomed; his kindly manner does not altogether conceal a proud nature; his voice has all the charm of a Scottish voice with that slight accent which is in reality only a careful articulation. In his speech he chaffed the members of his own profession, for he too has been a journalist; but in the midst of his banter he put in a plea for fair play. The very fabric of society was held together by fair play; it would soon break up if any body of citizens did not receive fair play, or were convinced themselves that such was the case. His appeal was in reality an appeal to the journals of the country, which are overwhelmingly non-labor, not to treat labor unfairly. It was a just plea.

* * *

The Dayton Choir

This famous choir made its first appearance last Sunday in the Albert hall. The fine gifts of the choir were not sufficiently known beforehand to draw a large audience, but when a second opportunity comes there is sure to be a much worthier response. The musical critics are warm in their praise. "It was soon apparent that we were listening," the Times critic writes, "to a body of singers who had been carefully and conscientiously

(*Continued on next page*)

A Challenge to the Catholic Church!

WHILE PETER SLEEPS

by Dr. E. Boyd Barrett

author of "The Jesuit Enigma" and for twenty years an active Jesuit and Priest.

Harry Elmer Barnes says:

"This is one of the most important contributions to the study of religion and intellectual history which has appeared in the United States in the last decade. It offers the first real opportunity for the intelligent layman to acquire a completely illuminating and objective comprehension of the Catholic religion and intellectual system. . . . The book deserves the widest possible circulation."

Everett Dean Martin says:

"This book is itself an object lesson in its civilized manner of discussing a controversial religious subject."

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eakers. In connection with the conference was held a round table discussion of eral ministers, with special addresses by abbi Max Currick and Dean Francis odgett.

r. Deissmann Speaks at Biblical Seminary

Dr. Adolf Deissmann gave the last of s lectures in this country at the Biblical Seminary in New York, his theme being "The Cross of Christ and the Reconciliation of the Nations." Dr. Deissmann has now returned to Germany.

Chicago Moody Church Pastor Resigns

Rev. P. W. Philpott, for seven years pastor of Moody Memorial church, Chicago, has offered his resignation, to take

BRITISH TABLE TALK

(Continued from preceding page)

rained, and who had achieved so admirable an ensemble that the most delicate dications from their conductor would oke an equally sensitive response from e choir." . . . "There were no ragged ges in the singing, the tone of the oir was uniformly of good quality and e phrasing was well-conceived and rupulously contrived." The choir is nging in other centers this week. I hope at their excellent qualities will be own soon enough for this country to ake the most of their visit. We are a ople a little slow to discern new things.

* * *

And So Forth

The action taken by Hertzog in interfering with the sentence passed by Judge olomon upon a man who had murdered native, has been gravely criticized. It precisely one of those actions which will eaken the faith of the African in the ir play of the whites. . . . It is the week which the centenary of the birth of eneral William Booth is remembered. t is reported that the health of General Bramwell Booth is far from reassuring. Some time ago I said that the general was in much more serious danger than it was commonly supposed. . . . It is 300 years this week since Chigwell school was founded by Bishop Harsnett. The school has the peculiar interest for Americans, that it was the first school in which William Penn was educated. . . . The government has at last leaped into humor in an advertisement! My eye was caught by a typical Hassall poster—Hassall is one of our most famous artists in this medium—depicting a Scot with a red scarf and a tam-o'-shanter, weighing a letter and exclaiming with a satisfied smile, "Hoot's, it's a bonny six pennorth!" His pleasure is explained by the inscription "Air mail to India in 7 days: 6d for ½ oz." Fancy the post office doing things like this! . . . The disadvantages of the metrical system were illustrated by a tragic story this week. A dispenser had to measure a certain drug; she had to turn the prescription from the metrical system to our common apothecaries' system or the other way; in the process she misplaced a decimal and three children died as the result.

EDWARD SHILLITO.

Christ's Ministry AND Passion in Art

(Illustrated)

by Rev. H. F. Branch, DD., Albany Park Presb'y. Ch., Chicago, Ill. Introd. by Rev. A. W. Palmer, DD., LLD., First Congl. Ch., Oak Park, Ill.

Just off the press! A book of 15 inspiring lectures on the world's religious art. Dr. Branch's Church was crowded to the doors when he adopted this method of preaching the Gospel, distributing copies of the paintings to the Congregation. Brief biographical sketches of the artists, the technique of the pictures, how they came to be painted, interesting facts about them, and the great Spiritual lessons they teach, are all brought out in a most interesting and fascinating way. YOU CAN DOUBLE THE INTEREST AND ATTENDANCE by announcing that you will preach on these paintings and

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Contents

PART I CHRIST'S MINISTRY IN ART

1. "Christ and the Rich Young Ruler" (Hofmann)
2. "Christ Teaching From a Boat" (Hofmann)
3. "The Flight into Egypt" (Plockhorst)
4. "The Good Shepherd" Plockhorst)
5. "Christ Walking on the Water (Plockhorst)
6. "Christ and the Fisherman (Zimmermann)
7. "The Light of the World" (Hunt)
8. "The Angelus" (Millet)

PART II CHRIST'S PASSION IN ART

9. "The Temptation" (Hofmann)
10. "Christ's Triumphal Entry" (Plockhorst)
11. "The Last Supper" (DaVinci)
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13. The Crucifixion" (Munkacsy)
14. The Descent From the Cross" (Rubens)
15. "He is Risen" (Plockhorst)

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Second Term: July 25 to August 30

Studies and Training in Cooperative Protestantism

Interdenominational and International Protestantism—Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America.

Cooperation on the Foreign Field—Archibald Gillies Baker, Associate Professor of Missions, The University of Chicago.

Cooperation in Cities and in Rural Life—Arthur Erastus Holt, Professor of Social Ethics, The Chicago Theological Seminary and The Divinity School, University of Chicago.

Cooperation in the Religious Life in Colleges and Universities—Richard H. Edwards, Executive of National Council of Religion in Higher Education and United Religious Work in Cornell University.

RELIGIOUS EDUCATION
Theodore Gerald Soares
William Clayton Bower
Ernest John Chave
Harold J. Sheridan (Ohio Wesleyan)
Walker M. Alderton

PASTORATE
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Charles Thomas Holman
Carl Safford Patton
Robert Cashman
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CHURCH HISTORY
Shirley Jackson Case
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James Moffatt (Union)
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CHRISTIAN THEOLOGY AND ETHICS
Shailer Mathews
Henry N. Wieman
Daniel Evans (Andover Theological Seminary)
Arthur Erastus Holt
Walter M. Horton (Oberlin)
James Mullenbach
Oscar C. Helming (Carleton)

OLD TESTAMENT
John Merlin Powis Smith
Martin Sprengling
Theodore H. Robinson (University College, Cardiff, Wales)

COMPARATIVE RELIGION AND MISSIONS
Albert Eustace Haydon
Archibald Gillies Baker

PUBLIC SPEAKING
W. H. Geaves (Victoria)

In addition to the above graduate courses there will be a number of public lectures and conferences such as are usually given in Ministers' Institutes. Besides those mentioned above, lectures will be given by:

Ernest G. Guthrie, General Director of the Chicago Congregational Missionary and Extension Society.
Warren H. Wilson, Secretary of the Board of National Missions of the Presbyterian Church of the United States.
Charles H. Sears, Secretary of Baptist Missions, New York City.

Further details are given in the Summer Announcements of the two institutions
Reservation of rooms should be made as early as possible

Shailer Mathews
Dean, The Divinity School, The University of Chicago.

Ozora S. Davis
President, The Chicago Theological Seminary.

effect June 30. Dr. Philpott intends to devote himself to evangelistic and Bible conference work. During his term of service at the Moody church, a million dollar building has been erected.

U. S. Missionaries Warned to Quit China Posts

An associated press dispatch reports that, in view of increasingly unsettled conditions, Douglas Jenkins, United States

Special Correspondence from Pittsburgh

Pittsburgh, April 17.

DR. CHARLES R. ZAHNIZER has resigned from the Pittsburgh federated church council. He was a flaming torch in reform. We wonder whether his passing marks a change in political attitude. No one will ever question the personal bravery and the intense zeal of Dr. Zahnizer. He rode into the thick of political battle and was a power that had to be reckoned with. Just how far the church, in its organized capacity, should venture into the political arena, is a delicate and unsettled question. Should the church remain silent in our great cities? Can the church afford to call officials by name and go after them publicly? At what precise point does the public and political duty of the church cease?

Changes in Federated Church Council

* * *

Is It a Change In Policy?

The morning Post-Gazette, in quoting directly the newly elected secretary, Dr. J. W. Claudy, reports him as saying: "We will endeavor to cooperate in the field of religious education, comity, social service and race relations, but the matter of law enforcement is only incidental to the program of the federal council of Pittsburgh." The quotation continues: "There is no more efficient public servant than Commander John D. Pennington. We will use our good offices to see that he and others who merit it will receive our active support. It will be the policy to keep the churches informed on public issues in order that their members may use wisely their franchise, making it inevitable that proper officials shall be elected to offices of trust. However, it is not our purpose to confine ourselves to destructive criticism of any administration or engage in acrimonious personalities with any political candidate. Our policy will be wholly constructive. Unless the council's directors approve such a course I will not denounce anyone personally but will confine my fights for clean public office to principles, and allow the church people to exercise their judgment in applying those principles to their vote. This does not mean that official neglect in quelling vice and corruption will be ignored. When we find vice widespread we will move to eliminate it. But we will commend officials who do enforce the laws." If one were a politician one might feel that the federal council would not bother him very much in the new regime. But the entire business of procedure is an open question and maybe the church is doing the better thing in keeping directly out of politics. Personally I rather incline to that idea.

Other Political Activity

* * *

When the ball is pressed in on one side it pushes out on the other and here we have some new political activity in our midst. A wave of hot indignation swept

(*Continued on next page*)

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consul general, has advised American missionaries in southern Kwangtung and Kwangsi provinces to evacuate their posts. Bishop O'Shea at Kanchow, Kiangsi, telegraphed that the Catholic chapel at Ngaoyuan had been burned.

Dr. G. E. Hunt Completes Quarter-Century at Madison, Wis.

April 1 was the 25th anniversary of the coming of Rev. George E. Hunt to the pastorate at Christ church, Madison, Wis. Rev. Moses Breeze, of Los Angeles, who

PITTSBURGH CORRESPONDENCE

(*Continued from preceding page*)

over our state when the story of the alleged murder of John Borkoski by coal and iron police was published some weeks ago in our papers. As a result of the conduct of private police in recent strikes there is much dissatisfaction because of them. It is interesting to observe that Pittsburgh clergymen of note have leaped into this battle at Harrisburg. Dr. Albert Day, of the aristocratic Christ Methodist church, Dean Percy Kammerer, of Trinity cathedral (Episcopal), Father Cox, a prominent Catholic priest, and Rabbi Goldenson, leader of the strong Jewish synagog, have spoken in no uncertain words about the necessity of modifying the place and power of the coal and iron police. The Musmano bill is now in the governor's hands and many are hoping that he will see his way to signing it. While not all that could be desired, the bill does offer some relief. Here again we see the hand of the church in politics. It is fair to say that without the help of the above named clergymen and the cooperation of the papers, the politicians would have ignored the indignation of the people at large.

* * *

After Easter, What?

In the steel city, at least, church interest reached its peak on Easter day. The weather being fine, all churches report record attendance and many additions. Pittsburgh has 600 churches within the city limits. The number of new members must have reached into the thousands, although many were only changing from one church to another. But after Easter, the tension relaxes. "I'm fed up on church," remarked one member. Glistening and gleaming new cars carry families out to the inviting country. There is a general let-down, a marked reaction that is quite depressing. Again one wonders if the people are not turning Easter into a kind of feast day, characterized by pomp and ceremony.

* * *

The Metropolitan Plan Wins

The legislature having passed the bill, Pittsburgh now is in a fair way to become the fourth city on the continent. All Allegheny county will now be included in the city proper, unless more boroughs vote against it than is now anticipated. Hats off to this big place! In size, in bank clearings, in tonnage, in schools of higher education, in art, in church life—keep your eye on Pittsburgh!

JOHN RAY EWERS.

THE DILEMMA OF PROTESTANTISM

by

William E. Hammond

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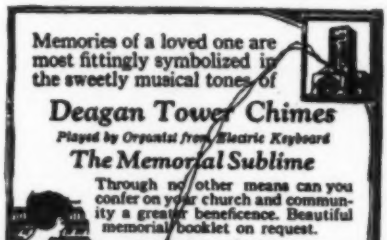

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had charge of Dr. Hunt's installation service 25 years ago, preached a notable sermon on "The Claims of the Ministry" at the morning service, April 7. There was a large family gathering in the evening, with an informal reception to Dr. and Mrs. Hunt and a historical review of the quarter century's work. A purse was presented to Dr. and Mrs. Hunt, which will be used in defraying the ex-

Special Correspondence from Chicago

Chicago, April 20.

AN INDICATION of the extent of the sympathetic interest of Americans in Mexican affairs was the great attendance at a luncheon given to Senor Moises Saenz of the Mexican ministry of education in the ball room of the La-Salle hotel today. Although preparation was rather hastily made by a local committee of arrangements, about 350 people were seated at the tables. The luncheon was given under the auspices of the Committee on Cultural Relations with Latin America, whose announced purpose is to increase "mutual understanding and appreciation between the people of the United States and the Latin-American republics." Such events as this will go far toward accomplishing this purpose. Senor Saenz is the dominant figure in the Mexican educational movement—the movement in which lies the real hope of Mexico for the future—having continued in national educational work through three administrations. His presence and words dramatized for his hearers the hunger of the ordinary Mexican for "land and books" which the present government is trying, in the face of enormous difficulties, to satisfy. Yet, in spite of the handicaps of lack of trained teachers, almost total lack of means of communication over great areas, lack of school buildings, lack of adequate finances, and the lack of any knowledge of Spanish on the part of the 4,000,000 Indians in the population, 4,000 rural schools have been established and these schools have been related to the total life of the community with perhaps greater success than has accompanied a similar attempt anywhere else.

Moises Saenz In Chicago

* * *

Modern Youth And Gin

Perhaps the most learned jury that ever sat on a case in Chicago was assembled by Coroner Bundesen to investigate the causes leading to the death of a youth killed when an automobile in which he was driving with several other boys and girls, most of them grade and high school youngsters, was overturned after an all night drinking party. Benjamin F. Bucks, assistant superintendent of schools, was foreman of the jury, which had as its other members Sherman Steele, professor of law at Loyola university; E. W. Burgess, professor of sociology at the University of Chicago; Samuel Stevens, professor of psychology at Northwestern; Edward J. Tobin, county superintendent of schools, and Paul T. Buzdin, superintendent of Lutheran parochial schools. The findings of this jury with respect to the much discussed problem of modern youth is worthy of consideration. Only a few scattered sentences can be given. In part the jury said: "We are convinced that the problems and conditions that youth faces are not of their own making. They are not responsible for the fact that social conditions are unstable and unfavorable to the development of the highest kind of life. However, we believe that in the last analysis the determination of their behavior and the use young people are going to make of existing circumstances rests with the younger generation. . . . The testimony of the different members of the party indicated that drinking of intoxicating liquors is a customary practice at social events and that girls who refused to drink are ridiculed as old fashioned. The evidence also brought out the fact that the parents of young girls of from 15 to 18 years of age who participated in the party at Sunnyside Inn were without knowledge of their presence there and were exercising no effective control in regard to their companions and places of recreation."

* * *

And So Forth

Dr. Ida S. Scudder, principal and resident physician in the Woman's Medical college, Vellore, India, was a recent distinguished visitor. In addition to addresses at dinners and luncheons, she spoke at Ida Noyes hall at the University of Chicago, the First Congregational church, Oak Park, the Englewood Baptist church, the First Reformed church, and a union meeting of 25 Reformed churches in the Bethany Reformed church, Roseland. . . . Principal L. P. Jacks of Manchester college, Oxford, was the preacher at University of Chicago chapel last Sunday morning through the generous courtesy of the First Unitarian society, for whom Dr. Jacks was to have preached, and on the equally generous initiative of Prof. H. E. B. Speight, of Dartmouth college, who was originally announced to preach. Dr. Speight has been speaking daily at chapel during the week and will preach at the university religious service tomorrow. . . . Rev. W. J. Ohan, pastor of Bethany Presbyterian church for 13 years, was recently elected moderator of the Chicago presbytery on the 20th anniversary of his licensure by the same presbytery. . . . A class of 60 was graduated from the Presbyterian theological seminary last Thursday. The occasion marked the close of the first year of the presidency of Dr. John Timothy Stone. . . . Dr. H. P. Almon Abbott, rector of St. Chrysostom's church and bishop-elect of Lexington, Ky., will be guest of honor at a luncheon and farewell by the Episcopal clergy next Tuesday noon. Those who know the work of this broad-gauge, socially-minded, and powerful preacher of the Episcopal church regret that Chicago is to lose him so soon. . . . The death of Mrs. Flora S. Cheney, member of the Illinois legislature from the 5th district, removes one of Chicago's most tireless workers for the improvement of our city's civic health. The funeral service was conducted by Drs. M. P. Boynton and C. W. Gilkey.

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pense of a trip to Europe this spring and summer. Madison presbytery gave a complimentary dinner to Dr. Hunt April 10.

Seattle Congregationalists Clear Debt on Church

Plymouth Congregational church, Seattle, Wash., has successfully completed a campaign to clear an accumulated indebtedness of $100,000, reports the pastor, Rev. L. W. Fifield. No public meetings were held in connection with the campaign, and no mention was made of it at Sunday services. The entire matter was carried through "in a simple but effective manner."

Boston's Interchurch Fellowship Banquet

Dr. S. Parkes Cadman and Rabbi Harry Levi were the chief speakers at the second Interchurch fellowship banquet held in Boston, April 8. Dr. William E. Chenery, president of the Interchurch fellowship, was master of ceremonies. Rabbi Levi, in the course of his address, said: "The more we come in contact with others, as in this gathering tonight, the more we get of truth. We never really learn much from those who believe as we do, but rather from those who differ from us. So interest in those who differ is helpful. And yet we are so much alike: physically, mentally, morally, and religiously. We preach and profess, and yet stand for so much that does not match our worship." Dr. Cadman spoke of the need of the many groups of believers. "I do not know of any branch of religion," he said, "that is superfluous in the present stage of spiritual development. Consider what Judaism has meant to the world at large. Think what the world might have been had it never existed. Remove it, and with it you remove much that the world holds precious. So with the Greek Catholic church—that church which goes back to a sort of New Testament simplicity. Or, take the Roman Catholic church. For seven hundred years the Roman Catholic church was the only center of brotherhood; it was the power of God for so long. Who can damn any group, therefore?"

Dr. Howard B. Grose Honored

Dr. Howard B. Grose, editor of Missions, was honored April 9 by his colleagues in the eight national bodies which comprise Northern Baptist headquarters in New York, with a luncheon commemorating the conclusion of his 25 years of service as editor of Baptist missionary publications. Among those who spoke to the 200 guests were Dr. Robert E. Speer, Dr. William Adams Brown, Dr. Paul S. Leinbach and Dr. Frank W. Padelford. Dr. Charles W. White presided.

Many Churches Participate in Installing Oberlin Pastor

Ministers from the Baptist, Congregational, Episcopal, Lutheran, Methodist, and Roman Catholic churches were invited to sit as members of the council which passed on the installation of Dr. James Austin Richards into the pastorate of the United Congregational church, Oberlin, O., on April 17. All the invitations, except that extended to the priest of the

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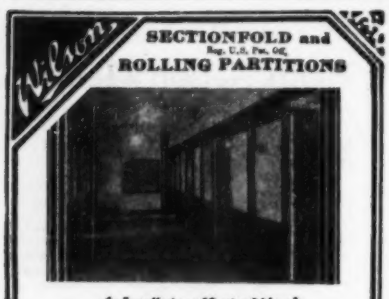

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Oberlin Catholic church, were accepted, and Dr. Richards accordingly was installed by vote of a council of ecumenical cast. Dr. Dan F. Bradley, of the Pilgrim church, Cleveland, acted as moderator of the installing council. Addresses were

Special Correspondence from New York

New York City, April 18.

THE annual budget of Dr. Fosdick's congregation was presented recently and announced as $386,400 for church support and benevolent purposes. Dr. Fosdick said that 818 of the 1,000 church members are contributors. The largest gift is eight and a half per cent of the total and the largest fourteen gifts constitute only 25 per cent. His sermon on this occasion emphasized again the positive aspect of a modern church. "Do you believe in the creeds?" as a basis of appeal holds little of challenge today. "Youth wants the difficult task to perform," he added. "The church has been putting the wrong bait on its hook. But around the corner, in social problems, industrial reforms and international relations there are voices offering youth a creative task."

Dr. Fosdick's Church Raises Its Budget

* * *

Commissioner Finds Publicity Aids Lawlessness

The Church Laymen's committee of the Greater New York federation of churches held a dinner recently at the Hotel Pennsylvania with Police Commissioner Grover Whalen speaking on the problem of law enforcement from the policeman's standpoint. He defined the flippant publicity given to night clubs and hostesses and warned citizens that in this latest phase of social night life lurks a formidable and sinister approach to new avenues of corruption and vice. He was preceded by United States Attorney Tuttle, who spoke on "Church Youth and Law Observance." "Let the inherent faith of youth be rightly directed," he said, "toward law observance, because in the last analysis this is an expression of the corporate conscience of the nation."

* * *

Chaplains to Preach Folly of Crime

The department of correction brought together for the first time in conference the other day the 22 chaplains of the local penal institutions. The principal topic of discussion centered upon the obligation to present as forcibly as possible the proposition that crime doesn't pay. The Rev. Ernest L. Sutherland of the Protestant Episcopal city mission and Tombs chaplain, R. C. Father Cashin, contributed valuable experience to this discussion.

* * *

Plan for Peace Conference

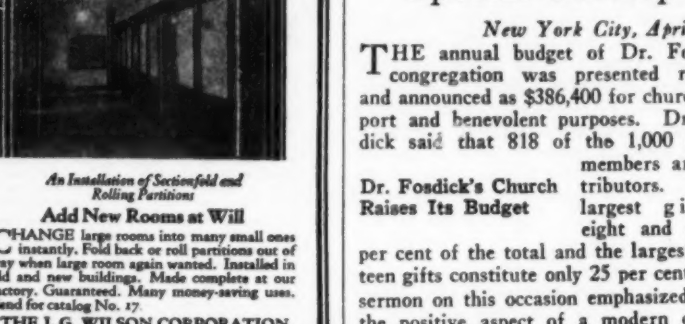
Temple Emmanuel brought together an interdenominational meeting in the interest of world peace, addressed by the Rev. Dr. Frederick Lynch, secretary of the Church Peace union; Dr. John Lovejoy Elliott of the Ethical Culture society, and Dr. Robert Norwood, rector of St. Bartholomew's. The principles of the Universal Religious Peace conference were presented and approved with great enthusiasm.

* * *

Will Give Medal to Worthy Dramatist

The newly formed Church and Drama league announces the annual presentation of a gold medal to the playwright whose work best represents the artistic standards and ideals of the organization. It also proposes the endowment of a chair in memory of Richard Mansfield at the Shakespeare Memorial theater, Stratford. The weekly bulletin of positive comment and approval will be continued. Every third year the league will sponsor a great dramatic festival and arrange throughout the country for frequent dinners and luncheons for the membership.

ERNEST W. MANDEVILLE.



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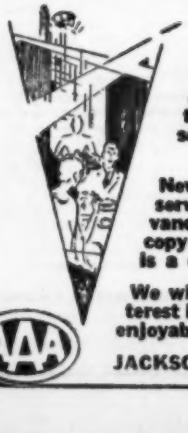

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Special Correspondence from Nashville

Nashville, Tenn., April 20.

THE rural church school which has recently held at Vanderbilt university its third annual session of two weeks, is truly an experiment in cooperation. The two previous years had given it a standing such that this time there was a rush of applicants. Physical accommodation could be provided for no more than 400. So, with the help of the denominational agencies, the management of the school sifted carefully the prospective student body, admitting the most promising. The result was a group that though multifarious in sectarian affiliations—26 denominations were represented—was so unified in ideals that unity was one of the dominant notes of the occasion. Teachers and students alike simply ignored denominational lines. And they enjoyed the experience. They cheered to the echo every platform utterance that exalted Christian unity.

An Experiment in Cooperation

* * *

A Union Movement

Although getting a bit off my territory, I must mention a recent notable gathering in the Carolinas. At Southern Pines, N. C., where there is a Congregational church of exceptional character, architecturally beautiful and alive with community activities, there met early in April the conference of Congregational churches of the Carolinas in fraternal session with members of the North Carolina Christian church and of the Society of Friends. One of the engaging features of the program was an hour given to mutual "appreciation." A Quaker told of the good points of the Congregationalists, a representative of the Christian church did likewise for the Friends, and a Congregationalist praised the Christians. The courtship between these two latter groups became serious. Formal steps toward union were begun and the prospect is that the two will merge. The Friends were, as usual, cordial toward unity, but those present did not consider themselves official representatives and so entered upon no formal commitments.

* * *

Tennessee Home Mission Council

This is now an organized body, and met in its first annual session at Nashville, April 8. Official representatives were registered from the Congregationalists, the Disciples, the Methodists (southern), the Presbyterians, U. S. A., and the state Y. M. C. A. Drs. W. E. King and H. N. Morse, of the national home mission council, New York, and Dr. Malcolm Davis, from the same city, representing the Congregational boards of church extension, were present, as were several other visitors from outside of Tennessee. The executive committee, under the guidance of Dr. E. L. Orr, the devoted and energetic secretary of the council, was ready with a tentative program, and the council had a busy day. It elected as its officers Bishop H. M. DuBose (Methodist) president, Dr. Roger T. Nooe (Disciple) vice-president, Dr. E. L. Orr (Presbyterian) secretary. Standing committees on religious education, city work, rural work, mountain work and comity were appointed, each headed by an expert on the particular topic. Several other denominations are included in this grouping.

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Dean Scarlett Sails For Europe

Rev. William Scarlett, dean of Christ church cathedral, St. Louis, sailed April 20 for a six months' tour of Europe. He will spend half of his time at King's college, London, where he will pursue a course in philosophy.

Special Correspondence from Baltimore

Baltimore, Md., April 20.

THE Episcopal diocese of Maryland has two schools of which it is very proud, St. James school for boys, Hagerstown, and Hannah More academy for girls at Reisterstown. The former school had a disastrous fire two years ago but has carried on notably despite the catastrophe, under the able leadership of Mr. Adrian Onderdonk. The main building was rebuilt within a year, and at the last commencement a splendidly equipped infirmary was dedicated. And now Hannah More academy, not to be outdone, has built a new wing and named it for a former head of the school: the Anna L. Lawrence Memorial hall. The opening of this new building and the rededication of the renovated and redecorated chapel of St. Michael took place on April 13.

Schools Increase Equipment

* * *

Wise Handling of Sex Problems

The social service commission of the federation of churches recently sponsored an enterprise which has had wide influence in the city. This was a series of addresses on the right education of children and young people on the sacredness of sex facts in human life by Dr. Valeria H. Parker, an eminent member of the staff of the American Social Hygiene association and head of the National Council of Women.

* * *

Archbishop 25 Years A Priest

Archbishop Curley, of the Roman Catholic church, celebrated the silver anniversary of his ordination to the priesthood on March 19. All the bells of the archdiocese rang for the jubilee mass held at the cathedral. Archbishop Curley succeeded Cardinal Gibbons.

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Baltimore Learns About Mexico

The Mexican revolution was brought verbally to Baltimore when the spokesmen of the warring factions and representatives of the Catholic clergy exchanged charges and told of the views of their respective groups at a meeting of the Foreign Policy association. This was an organization meeting of the association, and a branch was established. The point of view of the Mexican government was represented by Moises Saenz, assistant secretary of the department of education. The rebel spokesman was Dr. Juan Manuel Alvarez del Castillo, member of the delegation sent to Washington by General Escabor to secure the support of the United States government. Dr. James J. Walsh, of the Catholic college, New York, and the Very Rev. John A. Ryan, of the Catholic university, Washington, upheld the point of view of the Catholic church in a series of spirited exchanges.

* * *

New Pastors for Episcopal Churches

The diocese of Maryland is rejoicing in the filling of some of its vacancies by very able clergy. Rev. Robert J. Belt has been installed in the important work in East Baltimore at the Church of the Resurrection. St. John's church, Havre de Grace, is now under the rectorship of Rev. Robert Tomlinson, who comes to Maryland from West Virginia. Christ church, Baltimore, has called Rev. Horace W. B. Donegan, assistant at All Saints' church, Worcester, Mass. All Saints' church, Reisterstown, is being served by Rev. Francis E. Bloy.

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—BOSTON EVENING TRANSCRIPT

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